

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW OF
CHRISTIAN MISSIONS

VOL. LXVI

November, 1901

NO. 11

☪
IN MEMORIAM: MARY A. E. TWING

☪
A HOLIDAY TRIP TO PEKING

☪
AN INDIAN'S TRIBUTE TO BISHOP WHIPPLE

☪
MISSIONS AT THE GENERAL CONVENTION

☪
A NORTH CAROLINA MISSION SCHOOL

☪
THE WOMAN'S AUXILIARY IN SAN FRANCISCO

☪
UNALASKA AND ANVIK

☪
A PIONEER IN JAPAN

New York

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In Memoriam

MARY A. E. TWING

General Secretary of the Woman's Auxiliary, 1872-1876. Honorary Secretary, 1883-1901

Entered into rest, October 14th, 1901

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The Progress of the Kingdom

The General Convention

IT is the fashion to discount the value and achievements of each General Convention. The Convention that closed its sessions in San Francisco last month cannot hope to escape criticism, nor is it altogether desirable that it should. A healthy dissatisfaction, resulting from the holding of high ideals, is one of the conditions of real progress. Even before they left San Francisco, some of the deputies were asking themselves and others what, after all, the Convention had accomplished. In some instances, they were disposed to answer: "Nothing, or next to nothing. The Convention will be memorable for what it has left undone, or decided not to do, rather than for anything it has actually accomplished." It is true, the Convention left unsettled some questions which loomed large in the public eye. Some were questions of considerable importance: such as the willingness of the Church to take some step to put the Lambeth Quadrilateral to the test of experience; or the stand the Church should take on behalf of the sanctity of home life; or the change of the Church's name. The action of the Convention upon these three points was negative rather than

positive. Nevertheless, we believe that as the perspective of time permits the formation of a true judgment, it will come to be regarded as a Convention of real and permanent achievement. The General Convention is generally thought of as primarily a legislative body, but the quality and character of each successive Convention are not necessarily determined by the amount of its legislation. The San Francisco Convention was in itself a great occasion. It brought together seventy-one bishops, and nearly 400 clerical and lay deputies. It was one of the largest, if not the largest Convention in the history of the Church, and this in spite of the fact that it met for the first time on the Pacific Coast. The Convention was the direct means of assembling in San Francisco several hundred Church men and women. Their presence, their meetings of various kinds, their evident devotion, combined to make what we have no hesitation in calling a great occasion, an occasion that undoubtedly placed the Church in a new light before the Pacific Coast communities, and helped to arouse and develop a strong Church spirit, which will manifest itself for many months to come in widely scattered portions of the land.

*The Debit
Side*

WHILE the Convention did not entirely fulfil the hope that it might be, above all else, a missionary Convention, it is true that, from the missionary viewpoint there is much for which to be grateful in this first Convention of the new century. This statement might easily be challenged by one who could point out some of the incidents and facts that would lead to a contrary conclusion. In the first place, a radical, and, as the event proved, an unfortunate change was made in the programme submitted by the committee appointed to prepare a plan of work for the Board of Missions. This committee, warned by previous experience, had chosen certain afternoons when the Church's work at home and abroad in all its variety and largeness was to be laid before the Convention, sitting as a Board of Missions. At its first session the Board overturned this plan by substituting "evening" for "afternoon." In doing this, the members of the Board perhaps hardly realized the significance of the change, and we are persuaded that had the matter been discussed, the action would not have been taken. A second count might be based upon the fact that the Board, having thus appointed evening sessions, its members failed to attend them in any numbers. As the Convention progressed the tension of legislative and committee work during the day increased, to say nothing of the multiplication of appointments, engagements and meetings of many kinds. And finally, it might be pointed out that a considerable portion of the time allotted by the programme to the missionaries to give account of the work they were doing as the Church's leaders in the mission field, was used for the discussion of proposed changes in the missionary machinery. Thus, Bishop Rowe, just home from fourteen months of travel and hardship, into which the experiences of a lifetime were crowded, had practically no opportunity to tell the Church what he had

been doing as its representative. The bishops in the Far East, after three years crowded with labors, and including some of the most striking events in modern missionary history, had but twenty minutes each, before a not very large meeting of the Board, to report upon the progress of the campaign. Bishop Hare, called upon as he was, to speak at the end of a session in which the legislative temper was uppermost, felt constrained to crowd into three or four minutes all the experiences and lessons of nearly thirty years' service among the Indians. These are serious shortcomings, but they can be remedied. They are accidents, not necessities of the situation. If we mention them at all, it is only because of the expectation that they will be guarded against in the future.

The discussion of the proposal to so amend the missionary canon as to take the consideration and direction of the missionary enterprise out of the General Convention seems to indicate that a large majority of the deputies were opposed to such a step. It is possible to arrange a programme which shall give the missionary cause the prominence it deserves, and the prominence we believe most of the deputies earnestly desire it shall have, and which, at the same time, shall not limit or interfere with the discharge of the purely legislative functions of the Convention.

*The Credit
Side*

ON the other hand, there are many items to justify a high estimate of the missionary spirit and value of the Convention. Six new missionary jurisdictions were erected. Five missionary bishops were elected. The principle of determining the amount required to conduct the Church's missionary work for the year, and then apportioning it among the dioceses was established. The meetings of the Woman's Auxiliary were memorable for their size, their fervor and their unprecedented gifts. The ad-

ditional work at the Auxiliary headquarters through the Missionary Exhibit and through the frequent addresses by which the whole mission field was systematically reviewed, were of the greatest value. It was like a University Extension Course in missions, crowded into a fortnight. The mass meeting on the evening of October 8th will always remain an inspiring memory to those who attended it, and will for years set the standard for similar gatherings at future conventions. This meeting in itself would have marked San Francisco as a missionary Convention.

In addition to these clearly defined steps in missionary progress, was the gain to the Church in the Far West and on the coast from the transcontinental journey of hundreds of keen-eyed observers. They realized, as never before, the great expanse of our country. They appreciated, as only those who have seen them can, the needs and the opportunities for Church extension. If sometimes they were almost appalled by the long stretches of dreary desert, they were not the less deeply impressed by the splendid energy which here and there had converted vast sections of formerly barren ground into veritable gardens, and had built up thriving cities. Some at least, were able to look beyond the barrenness of to-day to the coming time when much of the so-called American desert shall have entirely disappeared. The missionary meetings held before and after the Convention in centres like Denver, Salt Lake, Los Angeles, Portland, Seattle and Tacoma performed a twofold service in interpreting the Church anew to local communities and in interpreting to the visitors anew the mission of the Church to this progressive and constructive life.

The New Missionary Districts **T**HE Convention created six new missionary districts, stretching from the West Indies to central China. Four are domestic districts, though but one is

within the territory of the United States as it existed prior to the war with Spain. Two are foreign districts. To begin with the former, the Island of Porto Rico, in which mission work has been carried on for nearly three years, and during the last year particularly with much energy and promise, becomes one of the new domestic districts. Porto Rico looks like a mere speck on the map, yet it is three-quarters the size of the State of Connecticut, with a population somewhat larger, 950,000 in round numbers. It is one of the most densely settled districts in the western hemisphere if not in the world, and offers a real opportunity for sustained and aggressive work. To go to the other side of the world, the Philippines were also set apart as a domestic district. Our Church as such has done but little work among the 10,000,000 people of the archipelago, though some of the army chaplains have rendered faithful service. Two recently appointed missionaries, are now on their way to Manila. The annexation of the Hawaiian Islands placed new responsibilities on the Church, and they have now been met in part by the creation of the Missionary District of Honolulu. Under an arrangement with the Anglican Bishop, Dr Willis, who has been in charge of this work for thirty years, he is to retire April 1st, 1902, and will be succeeded by a bishop to be elected at the next meeting of the House of Bishops. The western portion of the Diocese of Kansas becomes the Missionary District of Salina. The Bishop of Kansas is thus relieved of a portion of his almost superhuman burden, and the state is to have the episcopal supervision it needs but could not have so long as the diocese contained over 80,000 square miles and so abounded in towns and cities that if the Bishop were to begin a systematic visitation, visiting one a day, it would take him three and a half years to complete the round. In the foreign field the new District of Hankow was created by cutting off from the immense District of Shanghai and the

Lower Yang-tse Valley the two western provinces of Hupeh and Nganwhai. Splendid progress has been made in China during the last decade, and under the new arrangement still greater advance may be looked for in the ten years to come. Cuba, too, scarred by war, burdened with many sorrows, and almost neglected by the Church, but now under the fostering care of the United States, setting her face hopefully toward better things, becomes one of the foreign missionary districts of this Church. The very names of these new districts—Salina, Porto Rico, Honolulu, the Philippines, Cuba and Hankow—are a witness to the wide vision and the missionary spirit of the San Francisco Convention.

The New Missionary Bishops

THE Convention elected five new missionary bishops. Three are called to

lay the foundations and make the traditions of three of the new districts—the Philippines, Hankow and Porto Rico—while the other two were elected to fill vacancies in Olympia and North Dakota. For ten years the Rev. J. Addison Ingle has rendered exceptional service in China. His choice to lead the work of the new district is an assurance that it will be maintained on progressive and tried lines. The Rev. C. H. Brent, who has been chosen for the Philippines, is widely known for his devotion to the missionary cause and for his ability to marshal and lead the best endeavors of others. If it should prove possible for him to undertake this new work, there is every assurance that the Church will take her proper place in shaping the new destiny opening before the Filipino people. The Rev. Dr. William Cabell Brown, chosen for Porto Rico, is, like Mr. Ingle, already in the mission field, and, like Mr. Ingle, he not only offered himself, but secured the funds to send himself and a companion to South America. Here his ripe scholarship and missionary zeal have had abundant scope, and have accomplished

unusual results. Dr. Brown's translation of the Book of Common Prayer into Portuguese has given him a recognized place among American scholars. If, as is quite possible, Cuba and any islands, such as the Danish West Indies, which the United States may acquire in the future, should be placed under Dr. Brown's care, he will have a field of labor embracing great variety and presenting manifold possibilities. The Rev. F. W. Keator, of St. John's, Dubuque, Ia., was elected to succeed Bishop Barker in the District of Olympia. Trained in the law, but as a result of missionary spirit, finding a vocation in the ministry, Mr. Keator, should he accept his election, may be expected to lead aggressively and mould wisely the energetic life of the Pacific Northwest. The Rev. Dr. Cameron Mann has for several years been the successful rector of the largest parish in the typical Western community called Kansas City. He knows the West and its people. Much of its best spirit finds constant expression in his life. Everyone, therefore, who has followed with increasing confidence the work of Bishop Edsall in North Dakota will look to Dr. Mann for equally aggressive and solid work. As we go to press, assurances of the acceptance of their election have come only from Mr. Ingle and Dr. Mann. Bishops for Cuba, Salina and Honolulu are to be elected at a subsequent meeting of the House of Bishops.

Apportionment and What It Means SIX new missionary districts mean a very considerable increase in the missionary budget. Will the treasury stand it? If we look only at the present, we might be inclined to side with the conservative critics who advise against any advance or the assumption of any new burdens. But looking at the past and the future there are reasons to believe that the Church will rise to the occasion and justify the wisdom of her mis-

sionary leaders. As Dr. Lloyd pointed out in his address before the Board of Missions in San Francisco, the offerings of the Church for missions have increased by \$81,000, during the last six years—an increase, it must be admitted, not commensurate with the increase in the Church's growth and ability to give, but nevertheless an earnest of better things. Looking to the future, some immediate though perhaps no phenomenal gain in the missionary offerings may be confidently expected, from the acceptance of the principle of apportionment. This simply means the application to missionary work of tried business methods combined with Christian energy and faith. It is not intended that the apportionment shall be an assessment. It will be the division, on some equitable basis, among the members of the great family of the Church, of a responsibility common to all. Having determined the amount needed for the proper maintenance of work already under way and for such advance movements as the conditions require or make possible, the Board of Managers, in accordance with the instructions of the Board of Missions, will divide the amount among the dioceses and missionary districts, asking each to accept its share of the duty in that spirit of loyalty to our Lord and His Kingdom characteristic of American Churchmen. Thus, without overburdening any, the whole sum needed can be provided for and raised. This plan has been followed in several dioceses in providing diocesan expenses. Montana has found it a practicable and inspiring method to follow in its missionary life. To Montana and to Bishop Brewer, who presented and urged the plan with so much eloquence, the missionary cause owes a large debt. If this plan of apportionment can be successfully carried out and is coupled with the same progressive spirit that resulted in the creation of six new missionary districts, two obstacles that have hindered missionary progress in the

past will have been largely removed. They were described by Dr. Mann, when he remarked that the timidity of the missionary leaders created apathy among Church people, and apathy among Church people found its natural result in timidity among the leaders.

*A Memorial to
Mrs. Twing*

IT is easy to crowd one's day with small detail duties. It is difficult to spend it in the thoughtful study of the problems that confront every endeavor for the extension of the Kingdom of God. It is still more difficult to combine the doing of detail duties with careful study of the broad aspects of things and to see the relation of both to the Kingdom's progress. It was this last service that Mrs. Twing rendered so well. Never impatient of detail, though recognizing its subordinate importance, she kept clearly before her the great goal, and constantly gave her best strength to the study of problems which to some might seem to yield no immediate answer. To her firm grasp of fundamental principles and to her constructive and executive ability, the Woman's Auxiliary, and, through it, the entire missionary work of the Church is deeply indebted. Cultivating as she did the habit of constant and careful thought upon the broader missionary problems, she was able to see opportunities and needs, and to foresee events, that were hidden from many who worked by her side. The members of the Woman's Auxiliary naturally desire to express something of their appreciation of her life and work by the erection of a memorial. Naturally, too, that memorial should be placed in the mission field. Almost at the moment Mrs. Twing entered into rest Bishop Graves was speaking to an Auxiliary meeting of the work in China, and particularly of the need of St. Mary's School in Shanghai for a new building to care for and train a larger number of Chinese

girls. A meeting of officers and members of the Auxiliary was held in San Francisco, October 16th, and decided to raise a fund of \$15,000 for the erection of a new building for St. Mary's as a memorial to Mrs. Twing. It is a particularly happy choice. It will inseparably link Mrs. Twing's name and memory with a mission and a people for whom she felt great affection, and it will aid a cause for which she would gladly have given her life. Every member of the Auxiliary and many other Churchpeople will desire to have a share in this memorial. Gifts large or small may be sent through the officers of the diocesan branches or direct to Mrs. George C. Thomas, who has consented to act as treasurer, care of Drexel & Co., Philadelphia, Pa. It is desired that the fund may be completed by the Feast of the Epiphany.

*Every-day
Religion*

AN interesting instance of the extent to which some of the Negroes carry their Christian faith into their daily life is given by a priest who is working in the South. He writes: "I had a message yesterday from one of my people asking me to call and see her right away. I went, wondering about the cause of this sudden summons, and found that the family had just moved into a new house. The mother said she wanted me to give her and her family a blessing on their new departure ere they got settled down. So, surrounded by piles of furniture, and amid all the confusion incidental to house-moving, they all knelt down, and I gave them and the house the blessing they asked. Was it not beautiful? I feel such a profound pity for those who say they have no interest in the Church's work among the Colored people. Such an incident as this proves what can be and is being done, and I am sure it is worth all the work we have

put into St. — to have one such spontaneous request made. It indicates that real religion of the practical, everyday type is sinking into the hearts and lives of the people. Not to be interested in colored work shows an absence of the true full spirit of mission enterprise."

*The New Hos-
pital at
Nganking*

DR. Woodward's article on the new medical station at Nganking speaks for itself. We are

proud of the fact that our Church has erected the first hospital not only in the city of Nganking, but in the large district of which it is the chief centre. To secure the land and put up the buildings required every cent of the modest appropriations of \$3,000 made by the Board of Managers for this enterprise. The hospital still lacks much of its equipment. Of what use are buildings or wards without beds, drugs and instruments? As it is, the hospital is almost helpless. Only \$500 are needed to provide the equipment, so that its doors may be thrown open, and its ministry of healing begun. How eager the Chinese are for this memorable day Dr. Woodward has indicated. Through the kindness of a Churchwoman in Canada, we have been enabled to send him an admirable set of instruments and appliances belonging to her husband, now entered into rest. Thus his skill and his work are to be multiplied many times in a foreign land where the need for them is unspeakably great. Is it worth while to invest \$500 to unlock the hospital doors and to invite the sick and lame to come under the protecting ministry of the Church? If any desire to know more concerning medical missions in China, let them ask the Corresponding Secretary, 281 Fourth Avenue, New York, for leaflets No. 919 and No. 211.



CHRIST CHURCH, ANVIK

Unalaska and Anvik

BY MARGARET E. LEIGHTON

JULY 27th we* left Seattle, and a week later anchored in Dutch Harbor, Aleutian Islands. The harbor is on the Island of Unalaska, and lies at the foot of treeless mountains. Across a point of land about a mile away is the native village of Unalaska. Apart from the native life, we found three objects of interest—the Greek Church, the Jesse Lee Home, and the native burying ground. We were particularly anxious to see the church, but at the door of what we supposed was the home of the Russian priest, we were met by an Indian boy of twelve or thirteen, with his head on one side and a comical squint in one little black eye, who answered our question, "May we see the Russian priest?" by repeating rapidly, "Priest St.

Paul, priest up-stairs, have no time." We were determined to see the church, if possible, and made many vain attempts to get some information. Around us men and women chattered in a foreign tongue and made us all the more conscious of our helplessness. We had the feeling that we were being laughed at and considered intruders, so we turned from the boy and went to the church. The gate was open, but the door was locked. As we turned away we noticed an officer in United States uniform coming toward us. We explained who we were, and why we wished to see the church. The officer proved to be Dr. F. A. Thornbury, physician in charge of the United States Marine Hospital at the harbor. He at once found some one to unlock the church and show it to us. Dr. Thornbury gives his services without charge to the village of Unalaska and the Jesse Lee Home. The natives esteem him so highly that no request of his is ever refused. Among

* Miss Leighton and Miss Anne Coagg Farthing were appointed to the Alaska Mission last spring. The present article outlines their journey to Anvik, and gives their first observations and impressions of the work there.

other things the doctor showed us was a Russian bath. After seeing it one can readily understand why so many natives die of pneumonia. This bath was in a little one story hut. There are three rooms, the entrance, small, low and dark, with water-soaked floor, the bath-room, dark, dank and foul, with a temperature as high as heat and humidity could make it. Off this is the furnace room

The Doctor also took us to a *barra-bora*, a native underground hut with sods and mud for a roof. The only floor was the cold earth. The room was 6 by 9 feet. In the left-hand corner was a hole for a window, and in the window a stove made of stone, the smoke escaping through the window. Later we visited homes where the women had been trained in the Jesse Lee Mission and found them



THE GREEK CHURCH AT UNALASKA

or steam generator. In one corner is a furnace of stones with a hot fire of coals. The furnace is a cube of four feet, on this furnace water is thrown and steam produced; a dish of boiling water also sits on the top of the heated stones to give forth steam. Into this bath the natives go, and after passing through a process of steam heating, they return to sit or lie in a snow drift to cool off. Pneumonia is the result. Miss Farthing and I could only endure to run in and out, and then felt we had gone through steam heating enough.

as neat and clean as homes in the United States. They breathed a benediction on mission work.

August 8th we arrived at St. Michael's. Here we remained four days waiting for the Yukon River boat. On the 12th we started on the steamer *Sarah* for Anvik, and on the following Thursday, the 15th, reached the end of our journey.

Our landing called forth sympathy from the other passengers and we were assured we would never remain here five years; but we replied, "Oh, yes; Miss Sabine has been here over seven years,



"MISS SABINE HAS BEEN IN ANVIK OVER SEVEN YEARS"

and still lives." About noon we arrived at the mission and were met outside by Miss Sabine and her girls. After the most kindly greeting we entered our Anvik home, "Little Otter Hall." Between the mission ground and the Indian village is Little Otter Creek. As soon as we were settled Miss Sabine took me across to the village to see her people. She talked in Ingilik and I missed much in that way. As I watched her as part of the life across the creek, I could only wonder at and silently adore the power that opened her heart to fill it with the life of a humanity the reader could scarce call human. Far down in the human scale it seems to me these poor people are. Africa I have not seen; China I have not seen; India I have not seen; but Anvik I have seen—and I do not care to draw a sadder picture than the heathen life here; for me it is sufficient.

Visit two tents with me. We walk along through the mud and rain to the door of Oliver's tent. It is open; stretched out on some rough boards, with *mucklock* clad feet and in his native Indian dress, lies Oliver in his last sleep, one more victim to consumption. On the board by his side are candles and food. Strewn over the damp earthen floor of the small tent are filthy bed-clothing, un-

washed bake-dishes, cans of dough, dried fish, and some two dozen griddle or funeral cakes. In the midst of this sit four Indian women. The body has been lying there three days and one can imagine rather than describe the menace to the living.

Leaving Oliver's tent, we wind in and out through other tents until we reach Dora's. One-half the tent has a raised floor, on which lies an invalid in a fur *parkie*. A pale, thin face, half French, half Indian, greets us from under the black, uncombed hair. It is the face of a fairly developed mind. In health Dora was pretty, in sickness wonderfully patient. She speaks English, and on whatever Bible subject we talk, she replies, "Yes, I know that; I heard that before." There is but a short path between Dora and the "strange, dim, shadowy land of Paradise." As her mother and husband command her to live on dry fish, we take her food. Dora is a sweet, Christian woman about twenty years old, but there is no sign of comfort or cleanliness in her tent-home, as she is at the mercy of a cruel husband and ignorant mother. Her husband wishes her to recover only that she may continue to sew and split wood. If she died under the missionaries' care, the Indian supersession would say we killed her, so we can give but small aid, apart from reading to her and visiting her. At the left of the tent door, on a bundle of old fur, lies a heap of filthy Indian garments. Closer observation reveals a face. Human? You would pause before you said, Yes. When the strange heap notices you, a series of peculiar moans or sounds greets you, with Indian smiles. Within the poor, old, dirty, brown hand you place your own. It is clasped tightly, held warm in humanity's clasp. Though language fails to reveal one soul to the other, the revelation is instantaneous. Heart speaks to heart. Of Dora we enquire, and we find the heap has a name, Mrs. Lush. Very often to our enquiry as to the name, the inter-

preter replies, "She got no name; she my friend." We sit down amid the numerous insect attendants and read to her. I last read her the fourth and fifth chapters of Revelation and talked it over with her. It was then and not until then all the beauty and power of those heavenly words stole in upon me, and I knew that God had taken me "up hither" with His poor Indian Dora.

It is amidst scenes like these we can appreciate the beauty and power of our Church services and sacraments.

The Contrast

I see the heathen Indians in their village and then cross Little Otter Creek and meet our own Indian Isaac Fisher, with his friend Peter. If fourteen or fifteen years' hard toil only produced one Isaac Fisher, the Christian world would say, "Anvik, let your banner float skyward and seaward, high and wide." Isaac is about twenty-five years old, and he impresses me with being a strong, high-minded, Christian man. We would trust Isaac and Peter to defend us, and we

feel well protected with them near us. I am claiming nothing for the Indian race, but I hold Isaac and Peter as the result of Christianity through mission effort.

Miss Sabine has started on her journey home. She and Mr. Hoare rowed down the river to the steamer *Dawson*, while along the bank Miss Farthing and I, followed by almost the whole Indian village, hurriedly picked our steps over the rocks and stones to see her enter the whirl of life again after seven long years of work at Anvik. She reached the boat just in time, and we waved her off. Homeward we turned with her weeping orphan children and sad old women, and entered the Alaskan life to carry on the work she has done so faithfully for seven years.

Many times on our journey we met people who took us roundly to task for going as missionaries to a dying race, but what we saw at Unalaska, and what we have seen so far in Anvik, supplies, to our minds, a sufficient answer to such criticism.



THE YUKON RIVER STEAMER SARAH

The boat that carried Miss Leighton and Miss Farthing from St. Michael to Anvik



A DRAGON OUTSIDE THE IMPERIAL PALACE IN PEKING

A Holiday Trip to Peking

BY THE REV. F. L. HAWKS POTT, D.D., PRESIDENT OF ST. JOHN'S COLLEGE,
SHANGHAI

SHORTLY before the close of the college term I received a cordial invitation from Mr. E. T. Williams, the Chinese Secretary of the United States Legation at Peking, to pay him a visit during my summer holiday. It is needless to say that I was glad to be able to accept it, for I was very anxious to avail myself of this opportunity to see the capital, and to gather information as to the political and missionary situation in the North. As to seeing the sights of Peking, I felt it was the chance of a lifetime, for since the city has been occupied by the foreign troops, everything has been thrown open to visitors, and places which have been considered too sacred to be looked at by the eyes of the "western barbarian" can now be gazed upon by the ordinary globe-trotter.

Dr. Lincoln accompanied me on the journey to the North. As the railroad between Tangku and Tientsin, and between Tientsin and Peking has been reconstructed, and is now under the man-

agement of the British forces, we experienced no difficulty in reaching our destination. The journey was a tedious one, but at the same time most interesting. We passed over the ground Admiral Seymour traversed when he led the relief expedition which met with such a disastrous reverse, and also saw the battlefield of the expedition which finally fought its way to Peking and rescued the Legations.

On arriving at Peking we were met by Mr. Williams and taken to the house where he is temporarily residing. It was the palace of Duke Teh, a nephew of the Empress Dowager, which has been rented by the American Board of Commissioners for Foreign Missions. The fact of our being entertained in such a place brought home to our minds very forcibly the great changes which have taken place in the last eighteen months. In this large building the missionaries of the American Board reside, and here they have gathered the remnant of their native flock which has escaped the fires

of persecution. The private theatre of the palace has been converted into a Christian chapel. I attended one of the services there on Sunday, and was much impressed at seeing on one of the walls a large blue scroll containing the names

Our first visit was naturally to the Legations. Here Mr. Williams showed us all the points of interest, described the attack upon the Legations, and indicated how the brave defence had been made. The British Legation is now



THE TEMPLE OF THE SUN

of the martyrs who died for their faith during the recent outbreak. It seemed as if one had been transported back to the early days of Christianity, when the Church struggled for an existence in the persecutions of the Roman Empire.

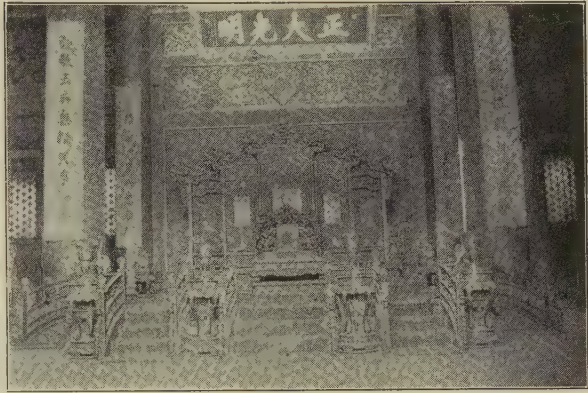
I will not dwell long upon the sight-seeing part of our visit, for I want especially to speak of the impressions I received from the trip as to the political and missionary situation.

undergoing extensive repairs, and many signs of the conflict are rapidly disappearing. Painted on the wall of one old bullet-riddled building, which I presume is always to be left as a landmark, I noticed these suggestive words: "Lest we forget." We went up on that part of the wall of the Tartar City surrounding the Legations, where the American troops made such a gallant defence against overwhelming odds, and saw the posi-

tion which they were compelled to abandon, but which they retook with such memorable heroism.

We spent an afternoon at the "Temple to Heaven," the most impressive sight in the whole of China. Here heathenism seems to come nearer to sublime conceptions than anywhere else. One cannot stand by that beautiful white marble altar, looking up at the blue canopy overhead, and reflect upon the sacrifices offered there in the early dawn by the Emperor, without realizing that back of all the idolatry of China there is a purer and grander conception of the Infinite Being who rules over and pervades all things.

We also visited the "Altar to the Spirits of the Ground," the "Forbidden City," the "Imperial Pleasure Grounds," the "Confucian Temple," the "Lama Temple," the "Yellow Temple," the "Great Bell," and the "Summer Palace." The last is generally considered by travellers to be the sight best worth seeing, and certainly, from the point of natural beauty, is the one that



THE THRONE IN ONE OF THE AUDIENCE CHAMBERS OF THE IMPERIAL PALACE

gives most pleasure to the eye. To describe all we saw would make this article altogether too lengthy, and I must pass on to a few words in regard to the impressions I gathered.

First, as to the political situation: I wish I could write in a sanguine strain, but one would hardly feel justified in so doing. The immediate future of China seems likely to be a troublous one. The cause of all the trouble has not been removed. The reactionaries, with the Empress Dowager at their head, are still virtually in possession of the Government. Although the leaders of the outbreak are cowed for the time being, yet

the feeling of hatred for all that comes from the West has only been increased by recent occurrences, and when the opportunity arrives will not be slow in manifesting itself. For a time the fire will smoulder, but some day it may burst forth with renewed energy. There is little prospect of the Court returning to Peking. The Allies seem to have taken the best way to prevent that. They are fortifying the Legations in such a way that the Emperor and Empress Dowager



A CORNER OF THE APARTMENTS OF THE EMPRESS DOWAGER IN THE FORBIDDEN CITY

would find themselves virtually captives in their own capital. The guns of the British Legation have been placed in such a way that they can be trained on the palace in the "Forbidden City."

Outside of Peking and Tientsin there is the greatest unrest. The villagers are

joining together to resist the attempts to pay the taxes for the indemnity. The Boxers are still massacring native Christians, and the great fear is that when the foreign forces are withdrawn this disorder will go on increasing. It is useless to talk of what might have been. One cannot but feel, however, that a great chance of setting China once more on her feet has been lost. If only the Empress Dowager had

been deposed, and the Emperor reinstated, and allowed to continue his work of reform, the immediate future of China would have been brighter. The saddest feature of the whole situation is that some of the so-called Christian Powers have actually been opposed to any settlement that would insure reform in China. A weak and tottering Government, unable to maintain order, suits their purpose best, for all they wish for is a sufficient

pretext to step in and annex more Chinese territory.

The missionary situation in the North naturally takes its color from the political situation. Until there is political peace, there can be little chance of missionaries prosecuting their work quietly.

At present Li Hung Chang, and the leading officials of Peking, seem to be court-ing with the missionaries. They are quite willing to help them get indemnity for the losses of the Christian converts, and in every way are most friendly. They have asked the missionaries to confer with them on the best way of avoiding troubles in the future. What they are desirous of



IMAGE OF A BRONZE TORTOISE IN THE FORBIDDEN CITY



A PEKING STREET

getting the missionaries to consent to is that they will leave their converts entirely in the hands of the native officials and will never interfere on their account. This sounds just and proper, but one cannot help breathing a sigh for the poor native Christian, if he is to be left entirely at the mercy of the native official. He will not only not get justice, but he will be treated in such a way that he will either

have to renounce his faith or else suffer untold miseries. Of course the Roman Catholics will never pledge themselves to abstain from taking the part of their converts in law-suits, etc., and so this cause of friction will never be removed. For myself, I think that the less we missionaries have to do with anything outside of purely spiritual matters the better, and that in the end the Church will grow more rapidly, if we rely simply on the power of spiritual forces, and less on the help of home governments and treaties.

I came back from my trip believing that we are on the eve of one of the

greatest conflicts the Christian Church has ever witnessed. In China the forces of Darkness and of Light are arrayed against one another, and another stage of the great world conflict is to be waged. Such being the case, surely it is our duty not to slacken our efforts in any way, but to put forth greater exertions than ever before. The ground gained and held during this critical time will be a vantage ground from which future conquests may be gained when the better day dawns, for which we all hope, and which we know God will bring in His own good time.

Pioneer Work at Nganking

The Building of St. James's Chapel and Hospital

BY EDMUND LEE WOODWARD, M.A., M.D.

NGANKING is one of the newest and most isolated stations in which missionaries of the China Mission are resident.

Though the capital of Nganwei, one of the eighteen provinces of the Empire, very little aggressive missionary work of any sort has been attempted there up to the present time. Even the Romanists are comparatively weak, while the China Inland Mission, the only other society besides our own at work in the city, has as yet made but slight impression upon it. Yet, as the social, literary and political centre of an area as large and many times as populous as New England, this city is of exceptional strategic importance as a centre for Christian propaganda. Though situated on the Yang-tse River, only 500 miles from the coast, it is not a treaty-port, and is thus cut off from all intercourse with the outside world. The river steamers pass it day and night, but the missionary is the only foreigner that enters its gates.

The first permanent foothold of the American Church Mission in Nganking may be said to date from the purchase, a year ago, of a piece of land to form the nucleus of a mission compound. The property was located at the very hub of the city's activities, where the busy streets from the five gates converge, and occupied the summit of its highest hill, commanding an extensive view over the neighboring roofs of river, lake, plain and distant mountains. An advantage of no little moment attached to the locality from the popular belief in its unsurpassed *fung suai*, mysterious but potent influences affecting locality for weal or woe. In this instance the benign influences were attributed to the fancied existence under this hill of the very pulse (*i.e.*, heart) of the city's tutelary dragon! The strength of this superstition is attested by the location of a huge Buddhist temple of horror and of a no less imposing one to the God of Healing on property adjoining our own,

while just opposite is situated one of the finest guild temples in the city, and lesser shrines are numerous in the vicinity. It is on this Mars Hill, so to speak, in a city certainly no less proud and idolatrous than Athens of old, that the Church of the twentieth century, like that of the first, begins to proclaim the worship of the "unknown God."

Land purchase in China is tedious and vexatious beyond belief. Such negotiations usually consume months, and even years, and sound every depth of the shameless trickery, subterfuge and lying in which Oriental civilization is steeped. It is the history in miniature of the peace negotiations at Peking. With us the difficulties were much enhanced by the necessity of buying in succession five contiguous lots from as many different owners. Patient effort, however, finally brought its reward, and the Church now owns a compound 300 feet long and half as



ST. JAMES'S CHAPEL

The Rev. C. F. Lindstrom and the Rev. M. K. Huang in the chancel

wide, of the most desirably located property in the city.

This compound, occupying the slope and crest of a hill, has been walled in and graded into three terraces, of which the middle and highest are reserved for the future church and foreign residence respectively. The lowest terrace, the only one thus far built upon, has been subdivided into a general and a medical compound, with equal street frontage and separate avenues of entrance.

In the general compound the buildings already erected are: Chapel, school, reception hall, residence for native clergy, and temporary "quarters" for the resident foreigners, designed to be used later for school purposes. While necessarily unpretentious in design and simple in construction, these buildings have been well built in native style (with



ST. JAMES'S HOSPITAL

a few Western improvements), and several months of occupation have proved them thoroughly suited to the purposes for which they were planned.

Coincident with the completion of these buildings, work was begun in the adjoining medical compound, and has but just been finished. The main hospital building is a two-story brick structure eighty feet long by thirty wide, having a covered veranda extending the whole length of the eastern side. The gateway, a prime feature in Chinese architecture, is a very striking one, thirty feet high, with graceful pagoda-like roof of several tiers, and is embellished with the grotesque brick and stone carvings and tinted landscapes in which native decorative art finds

its delight. It invites a favorable comparison with the approaches to other public institutions in the city.

The main door of the hospital is only a few steps from the gateway. Over the arched portal appears the only innovation in the Oriental architecture of the building's exterior—a cross of gold in *bas relief*, emblem of the Divine Healer to Whose service the institution is dedicated. This door opens into a spacious hall, with seats for nearly 150 persons, having also a platform and desk, from which instruction in Christianity will be given daily to the waiting patients. Adjoining this hall in the rear are the

examining and the dispensing rooms. Beyond these are rooms for the surgical and eye clinics, and in the extreme rear, out of range of prying eyes and ears, are the sterilizing and operating rooms. The second floor is mainly occupied by a single ward for twenty beds, large, well-lighted and airy. Space, however, is left for three single-bed rooms and linen closets. A separate two-story house for the medical assistants and some outquarters

complete the equipment.

Drugs, instruments and furnishings are being provided as rapidly as limitations will allow; the services of an experienced native medical assistant, a Christian from boyhood, have been secured; two promising young men from the Church schools have been under training for



THE ARCH OVER THE MAIN GATEWAY OF ST. JAMES'S HOSPITAL

six months already as medical students. The interest in the opening of the hospital is manifest throughout the city. Pending the opening day, hundreds of patients have had to be denied treatment. Several of the highest officials of the city came uninvited to visit the compound and see the unfinished buildings, and expressed in no measured terms their appreciation of the benefits the institution would confer on the community. The people generally seem similarly disposed toward this welcome expression of Christian philanthropy. The governor and all the high mandarins of the city are expected to at-

tend the opening ceremonies. Others have preceded us in establishing mission stations at Nganking, but to our Church alone belongs the credit, or better the privilege, of inaugurating the pioneer medical work in a section of the province 200 miles in length and breadth, with a population of many millions.

But the best sign of promise under the new conditions remains to be told. The first service in the little chapel on the new compound was held on last Ash Wednesday. It was attended only by the small company of Christians, about twenty-five in all, that had again come together from their places of refuge during the preceding months of peril. Since that time the attendance on services has been trebled, and those who

come participate as fully and reverently as they can. The little church, at its own suggestion, has recently undertaken the support of the catechist, besides contributing largely to the current expenses. A class of fifteen has been carefully instructed in the fundamentals of Christianity and admitted to the catechumenate, and another class of still larger size has been organized and is still receiving accessions to its numbers. The conservative lines upon which the Rev. Mr. Lindstrom is conducting this work and the faithful co-operation of the native deacon and catechist are deserving of high praise.

Altogether, the prospect at Nganking is full of promise. May the future in the providence of God give it largest realization!



THE NEW COMPOUND AT NGANKING

From left to right the buildings are: Hospital; Medical Assistants' House; Foreigners' Quarters; Guest Hall; Vestry; Chapel; School-room. The Native Clergy House is hidden by the Foreigners' Residence

Missions at the General Convention

Being an account of the Proceedings of the Board of Missions
in San Francisco and the events connected therewith

Friday, October 4th

THE first session of the General Convention, sitting as a Board of Missions, was held in Trinity Church at eleven o'clock, on the morning of October 4th. The Bishop of Missouri presided, and called upon the Bishop of Connecticut to read the report of the committee appointed to prepare a programme for the sessions of the Board. This committee, bearing in mind the instructions of the Board when it met in Washington in 1898, that care should be taken to provide that the subject of missions should have the prominence in the deliberations of the General Convention of 1901 its importance deserved, presented a programme arranged to bring the missionary activities of the Church into general review. Provision was made for holding sessions of the Board in the afternoons, when the largest attendance of bishops and deputies might be expected.

This programme was seriously modified by the Board in adopting a resolution offered by the Bishop of New York, that meetings arranged for the afternoon should be held in the evening. The pressure of work upon the deputies, particularly in the last week of the Convention, was so great that this change worked disastrously in the matter of attendance. The report as amended having been adopted, the Bishop of Albany, as chairman of the Board of Managers, presented the annual report, together with the reports of auxiliary societies.

The Annual Report

The report briefly reviewed the progress and present condition of the

Church's Mission in this country, in the new possessions and in foreign lands. The entire receipts for the fiscal year ending August 31st, 1901, were shown to be \$998,904.47, but of this amount only \$526,557.50 could be appropriated at the discretion of the Board for the work for which it had made itself responsible. The remaining \$472,346.97 included \$125,557.26 in the form of legacies for investment; \$186,446.80 were "specials" for both domestic and foreign missions, while the remaining \$60,000 represented the income from publications and miscellaneous sources. Thus nearly one-half of the total amount received did not aid the Board in meeting its appropriations.

The cost of administration was announced to be seven and seven-tenths per cent. of the receipts for missions, or six and six-tenths per cent. of the gross amount passing through the Treasury.

Offerings were received through 4,075 parishes, more than ever before, but of this number only 1,993 sent offerings from the congregation. The gifts from the remaining parishes came through the Woman's Auxiliary, Sunday-school, or some other agency or individual.

The offerings as compared with the previous year were larger by \$17,000, but there was a decrease in the legacies of over \$125,000. The serious falling off in this item obliged the Board to draw upon its reserve funds to the extent of \$102,719.36. Having these funds at its disposal, the Board was able to meet all obligations without borrowing, but faces the future with its working capital almost wiped out.

Turning from the study of facts and

figures, the report declared that "there are abundant grounds for hope and confidence. The stir of such stories as come to us from China, from Alaska, from Los Angeles, from South Dakota, of indomitable devotion and steady progress; the sturdy push of bishops and clergy in the old dioceses, with all their evidences of spiritual life, in the midst of and in spite of decay and death in all their material surroundings; the gleam of better prospects in Porto Rico and Manila and Mexico; the tireless patience of the men

of hospitals and schools, all these are as a breath of refreshment and encouragement, and it is the breath of the Spirit of God. More prayer, more hope, more courage, more conscience, more confidence, more consecration, these are our great needs."

The report and the accompanying documents having been duly referred to various committees for consideration and report, the chairman called upon the Rev. Dr. Lloyd, as General Secretary, to discuss "The Outlook."



THE PROCESSION OF THE BISHOPS AT THE OPENING SERVICE OF THE CONVENTION IN TRINITY CHURCH, OCTOBER 2D

who are working in the dioceses of magnificent distances in the West and South; the amounts of money which, of course, find no place in the reports of the Society, expended in the several dioceses for diocesan missions; and, above all, the blessing of God upon the work so poorly done, so hampered and held back by lack of means, as shown in the ingathering of souls and in the erection of churches and chapels, the founding

The Outlook

This outlook Dr. Lloyd declared to be hopeful, for, in spite of the obstacles he outlined, "there has never been a year in the history of the American Church that has surpassed this in great deeds for the cause of God and humanity; nor has there been a year in which the reports from all quarters have shown more uniform success or indicated a better

hope for the future." Nor is this estimate discredited by the fact that a deficit larger than has ever been known faces the new year's endeavor. Dr. Lloyd then pointed out how the Church had failed to learn from the experience of the past. When deficits threatened its work it had allowed individuals to make good the shortage, until the time has come when such remedies can no longer be successfully resorted to. The present condition is the result, not of failure, but of success. The work has grown, as all living things must, and appropriations have been increased to meet that growth. Six years ago the appropriations were \$451,000; last year, more than \$600,000. In other words, if the appropriations for the year just closed had been the same as for the year 1895, there would to-day be no deficit, but rather a balance of \$81,000. In six years the offerings of the people have increased \$81,000. Analyzing the situation further, Dr. Lloyd reminded the Board of Missions that at least \$625,000 a year were needed to maintain present work, while the present assured income from all sources, exclusive of legacies, which he thought should not be used for current expenses, is but \$450,000. The continuance of this condition prevents the Board of Managers, as the agent of the Church, from taking up successfully and accomplishing the work that waits to be done. All its energy is needed in endeavoring to provide for work already undertaken. Dr. Lloyd believed that the gifts of the Church for all purposes, amounting as they did last year to \$16,000,000, were a sufficient guarantee of the ability of the Church not only to make good the \$100,000 deficit, but to provide suitably for the maintenance and extension of its missionary endeavor.

The Financial Condition

Mr. George C. Thomas, as Treasurer, followed with a forcible address upon "The Financial Condition," which he de-

clared from one point of view to be admirable. Every safeguard was thrown about the financial administration, and the fact that the work of the Society was conducted at a cost of only six and six-tenths per cent. of the total amount passing through the treasury was an indication, he thought, of careful and economical business methods. He outlined the plan adopted by the Board of Managers for the setting apart of reserve funds to maintain the credit of the Society during those parts of the year when the income from offerings was least, and urged strongly that these reserve funds, which had been called into use by the present shortage in offerings, should be speedily replaced. The Board then took a recess.

The Publications

On reassembling at three o'clock, the Board heard an address upon "The Publications of the Society," by the Corresponding Secretary. After briefly outlining the policy of the publication department, Mr. Wood discussed its business aspect. During the year a million and a quarter pamphlets, with a total of about 15,000,000 pages, have been issued, at a cost slightly exceeding \$10,000. For the circulation of the *Young Christian Soldier* he was unable to report any gain, but intimated that there were plans for future development. The paid subscription list of THE SPIRIT OF MISSIONS had increased nearly fifty per cent. and the total number of copies circulated during the past year was 183,500, as against 127,500 three years ago. In spite of this increase, the expense of publishing the magazine was for the last year \$7,500 in excess of the income. This he admitted was a mortifying confession, yet it was to be remembered that this \$7,500 provided 5,000 of the clergy with free copies of the magazine, and placed at the disposal of the Board of Managers over two million of pages a year for its acknowledgments and other advertisements.

The publication department, Mr. Wood said, asked first for the candid and constructive criticism of both clergy and laity, and secondly, for their co-operation. He suggested that every clergyman who received a copy of the magazine without cost could greatly help the cause by securing one new subscriber each year, and told the lay deputies that of the 200 or more who had been elected to represent their dioceses in the Convention, only twenty-five per cent. were subscribers to the magazine. Then, turning to more important considerations, Mr. Wood pointed out how *THE SPIRIT OF MISSIONS* and other missionary literature might be used to aid in establishing the missionary motive among the vital and dominant thoughts of the day.

Motions and Resolutions

Motions and resolutions followed. The Bishop of Georgia urged the employment of district secretaries for the arousal of missionary interest and the soliciting of missionary contributions.

The Board expressed its appreciation of the determination of the Diocese of California to relinquish missionary aid in the future. The Bishop of Washington believed that the present missionary situation was caused by ineffective machinery, and secured the appointment of a committee to recommend changes in the missionary canon. A resolution of Mr. Rowland Evans instructing the Board of Managers to provide for the deficit by apportionment among the dioceses, was referred to a committee, and, unhappily, was not heard of again during the Convention. Brief comments upon the missionary situation and the need for improvement were made by the Bishops of Maryland and Tennessee. Then the Bishop of Montana, in an admirable address, outlined the experience of his district in fixing a certain amount it would endeavor to give for general missions, and then apportioning that amount among the

congregations. In a few years this method had resulted in trebling its missionary gifts. He accordingly offered a resolution providing that \$1,000,000 should be raised for general missions during the current year, and that this sum should be apportioned among the dioceses and missionary districts. This resolution was referred to the committee appointed to consider changes in the missionary canon.

Dr. Cameron Mann, of West Missouri, thought that the present condition was very largely the result of two facts: first, the apathy of the Church; and, secondly, the timidity of the Board of Managers. Each was responsible for the other, and each reinforced the other. He believed that if the Board of Managers would go forward boldly and aggressively the Church would be brought into line. The Bishop of Central Pennsylvania pointed out that plans for district secretaries, or for new machinery, or for new methods, would be alike futile without the co-operation of the individual communicant.

The session ended with the announcement from the Secretary of the Woman's Auxiliary that the United Offering made the day previously amounted to over \$104,000.

The Annual Service, Sunday, October 6th

A large congregation attended the evening service in Trinity Church on October 6th for the annual service and sermon of the Board of Missions. The preacher, the Bishop of Shanghai, spoke from St. Matthew xxviii. 18-19. Bishop Graves said that there could be no rivalry between the home and foreign departments of the Church's missionary work, and paid a high tribute to the devotion and the work of the men who, under difficulties as great, and hardships as severe as ever beset men in heathen lands, are pushing forward the Church's frontiers at home. Speaking more particularly

from his own experience abroad, the Bishop pointed out how increasing years of work had helped the Church to realize more fully than ever before the difficulties of the task to which it had been called, but these difficulties, as he said, must be her inspiration. As the work of missions is examined, it will be seen that they are not intended merely to destroy the beliefs of heathen and to substitute another set of beliefs. Their purpose is rather the elevation and transformation of the whole man. The real struggle is a moral one; the world-old struggle of good and evil. On every side, and by every avenue, God's Gospel makes its approaches to the human soul, and in many ways it is proving its powers. "We have seen it," said the Bishop, "take men who were liars and impure, and who hated one another, and so change them that they became truthful, and pure, and loving. We have seen dull faces become intelligent, and hard hearts softened. We have seen truth and reverence grow where they never grew before, and the whole position of woman raised and ennobled. Those who once were heathen fill our churches with the worship and praise of the one True God. And, if further evidence were wanting, men and women and little children have given up their lives for Christ, slain by the sword or burnt with fire in all the agonies of great persecutions in which there have been repeated in these modern days the trials and sufferings, the nobility and faithfulness of the ages of the martyrs. Look where you will, at China or at Uganda; the witness is true that the Gospel of Christ is a power which saves men, which raises them out of ignorance and sin, and transforms them into the image of Christ. That is the true success of missions. Not the institutions they found, or the numbers they can count, but the fact that they win souls to Christ and that Christ fills these souls with power to lead a Christian life and to suffer for the Christian faith."

The Missionary Mass Meeting, Tuesday, October 8th

By far the most striking event of the General Convention was the great mass meeting in Mechanics' Pavilion, Tuesday evening, October 8th. Careful work had evidently been done in circulating information about and arousing enthusiasm on behalf of this occasion. People came from all parts of San Francisco and its suburbs, to the number of 6,000, or more. They stretched away in a solid mass from the speaker's stand and filled the galleries and platform. The singing was led by fully 300 vested choristers, from all the choirs in San Francisco, Alameda, Oakland and Berkeley. As they marched down the long centre aisle, divided into companies by the processional crosses, and singing "Onward, Christian Soldiers," under the leadership of a military band, the sight was impressive. Bishop Doane said the opening office, and, as chairman of the evening, introduced the Lord Bishop of Newcastle by remarking that the audience before him proved that what bound the people of the United States together was not the girdling of the country by rails and wires, but, rather, a common enlistment in the campaign for the extension of the Kingdom of God throughout the world.

Bishop Jacob, though not a missionary himself, had lived for some years in India, and was able to speak of what he had seen of the methods and the results of missions. The Bishop of New York paid high tribute to the beneficence of British rule in India, spoke of some of the better elements of Eastern religions and the beauty of their literature, though after everything possible was said in their favor, it still remained true that only the Gospel of our Lord would entirely uplift and ennoble Eastern life.

The Bishop of Kyoto came, he said, as a witness-bearer, to speak of the conditions which he had known as the result



1 2 3 4 5 6 7 8 9 10

A GROUP OF THE BISHOPS AFTER THE OPENING SERVICE IN TRINITY CHURCH

Those in the Foreground are:—1. NEW HAMPSHIRE; 2. KENTUCKY; 3. MISSOURI; 4. NEWCASTLE, ENGLAND; 5. COADJUTOR OF CHICAGO;

of sixteen years' residence in China and two years' residence in Japan. He felt there was danger of unduly idealizing non-Christian faiths, both as to their teaching and as to their fruits in the lives of individuals and of society. His graphic picture of the Buddhist priest found in a Chinese temple by some of the missionaries, dirty, degraded, impure, with a card of invitation to the Parliament of Religions in Chicago in 1893, hanging from his neck, was, the Bishop said, a typical picture of the legitimate product of non-Christian religions, and a warning against the danger of crediting them with any large amount of uplifting influence. Mr. Burton Mansfield, of Connecticut, closed the speaking with an address exhorting clergy and laity alike to stop "marking time" and really march forward.

The meeting was, without doubt, the largest in attendance, and the most striking in appearance, of any missionary meeting ever held in the history of the Church in the United States. It was a tribute to the earnest spirit of the Churchpeople of California, and an index of their devotion to their Bishop, and their recognition of him as a missionary leader. It has set the standard for future Conventions. Hard work will be required to surpass it.

Thursday, October 10th

The effect of changing the meetings of the Board of Missions from the afternoon to the evening was seen at this second session. The attendance was less than at any time during the preceding days of the Convention. By request of the Bishop of Missouri, the Bishop of Albany occupied the chair and conducted the opening devotions.

The Board was informed by the Bishops that an arrangement had been made with the Lord Bishop of Antigua, for the transfer of the interest of the Church in the West Indies in the

property at Ponce, Porto Rico, to the American Church. On motion of Mr. Thomas, the Board of Managers was instructed to pay to the Bishop of Antigua, \$750, in accordance with the terms of the agreement.

Brief addresses on the Church's work in Japan and China were then made by the Bishops of Tokyo, Kyoto and Shanghai, their time being necessarily limited, as, by a resolution adopted at the opening of the meeting, the consideration of the report of the Committee on the Missionary Canon had been made a special order for 9:15.

The Bishop of Tennessee reported on behalf of this committee, by recommending the adoption of an amended form of the present Canon 7, Title III. The salient features of the proposed change were as follows:

1. The control of the Church's missionary work was to be taken from the General Convention sitting as a Board of Missions and placed in the hands of a Board of Missions consisting of all the bishops, of one clerical and one lay representative from each diocese or district, to be chosen by its annual convention, and of an executive committee of forty-five members, to be elected at each annual meeting of the Board, though not necessarily from its own membership.

2. This Board of Missions to meet annually in April.

3. The travelling expenses of its more than 200 members, to and from the annual meetings, to be paid from the funds of the Missionary Society.

4. This Board to decide upon the sum to be raised for the Church's missionary work each year, apportion the amount among the dioceses and districts, and make appropriations for the domestic and foreign work.

5. The Executive Committee to have charge of the administrative work of the Board and to exercise all its corporate powers in the interval between its annual meetings.

It was felt that these radical proposals needed further consideration before being enacted into law. Mr. Thomas made a particularly effective speech, urging caution. Whatever obstacles might at present bar the way of missionary extension were due to lack of zeal in the Church rather than to imperfect machinery. Bishop Millspaugh agreed with Bishop Gailor, that mechanical reconstruction was needed and that in change, power might be gained to work the new machinery. It was finally decided to defer action for the present and to make the discussion of the report a special order for the meeting of the Board on the following evening.

The Bishop of Pennsylvania presented a report commendatory of the work of the American Church Building Fund Commission, pointing out that the fund now amounts to \$367,218.13: the additions for the past year having been \$11,060.12. The report closed with a resolution, unanimously adopted, asking that all parishes contribute annually toward this important missionary agency.

The Bishop of South Dakota presented the report of the Committee upon the report of the Board of Managers, and offered a resolution which was adopted, stating that the report substantially expressed the mind of the Board of Missions, and commending it to the attention of the clergy and laity.

The Bishop of Marquette reported for the committee to which had been referred the report of the Woman's Auxiliary. The offerings of the Auxiliary in money and boxes for the three years since the last Convention, amounted to \$1,260,940.60, of which \$190,437.73 were contributed toward the appropriations of the Board of Managers. In receiving the report the Board of Missions unanimously passed resolutions, thanking, congratulating and commending the women for their work and their example, and approving of the object

suggested for the United Offering of 1904, namely:

"That it be given to the Board of Missions for woman's work in the domestic and foreign fields, including the training, sending and supporting of women workers, and the care of sick and disabled women workers. It is also to be understood that this resolution is to be interpreted to include Brazil, Haiti, Cuba and Mexico."

Friday, October 11th

Again the Board met in the evening, under the presidency of the Bishop of Albany, and with but a partial attendance of members.

The report of the Committee on the Missionary Canon was at once taken up. Several addresses for and against the proposed change were made. Those in favor of the change were led by the Bishop of Tennessee and the Rev. E. B. Niver. Those opposed, by the Bishop of Connecticut, the Rev. John Henry Hopkins and Mr. George C. Thomas. It was finally decided upon an almost unanimous vote that the whole subject of missionary work as proposed in the canon should be referred back to the committee, to report to the next General Convention.

In order that the suggestion of the Bishop of Montana, concerning the amount of money to be raised and the method of raising it, might not be lost sight of, the Bishop-Coadjutor of Rhode Island offered the following resolution, which was unanimously adopted:

Resolved: In the meantime, that the Board of Managers be authorized and directed to adopt the system of apportionment so far as possible, in the raising of one million dollars per year in the prosecution of its work.

The Bishop of Georgia reported on behalf of the committee to which had been referred his suggestions concerning the appointment of district secretaries, and advised that one or more field secretaries and seven district secretaries be appointed, the latter to be specially charged with the arranging of the preaching of

special missionary sermons on the Second Sunday after the Epiphany. This report was referred to the Board of Managers.

The meeting was closed with brief addresses by Bishop Hare on work among the Indians and the Bishop of Missouri on work among white people. The programme, as arranged by the committee, had provided also for address by the Bishops of Alaska and Kentucky, but the delay occasioned by the discussion of the proposed missionary canon prevented their attendance when called upon.

Monday, October 14th

The Board met again in the evening, and Bishop Doane, as chairman, announced the death, a few hours previously, of Mrs. A. T. Twing, the Honorary Secretary of the Woman's Auxiliary. The Bishop of Missouri presented the following minute, which was adopted by a rising vote:

"In the death of Mrs. Twing this day the Board of Missions recognizes that a sad loss has befallen it in the removal of one wise in her counsels and efficient in her help from the time of her first active interest in the missionary operations of this Church, especially in the field of woman's work; and the Board desires to put on record this expression of its deep sense of loss in the present, and its no less deep sense of gratitude for faithful services in the past."

The Bishop of West Virginia reported for the committee to which was referred the annual report of the American Church Missionary Society, pointing out that the expenditures during the past year had been as follows: In the domestic field, \$3,875; in Brazil, where there are a bishop, seven other clergy and two deaconesses, \$35,252.76; in Cuba, where there are five clergy and two lay helpers, \$15,598.16.

The Bishop of New York then outlined the religious and social conditions of

the Philippines. The Bishop of West Virginia told of the steps taken by the Church to care for Porto Rico. The Bishop of Pennsylvania recounted the relations of the Church with Cuba, which he summed up as a record of lost opportunities. The Bishop of Brazil brought new life into the meeting by his stirring account of what had been accomplished in Brazil since 1888, and the willingness of the Brazilian Church to make the sacrifice involved in giving up one of its most efficient workers, the Rev. William Cabell Brown, D.D., who had been elected Missionary Bishop of Porto Rico. The Bishop of Albany spoke with much enthusiasm and confidence of the future of the Mexican Church, and announced that the House of Bishops hoped soon to be able to consecrate two of the Mexican clergy as bishops.

The committee on the Sunday-school Auxiliary presented a report outlining the faithful work of the Sunday-school scholars and recommending a resolution, which was adopted, expressing the Board's appreciation of the efficient co-operation of the Sunday-schools.

On behalf of the Committee on Admission of New Dioceses, the Rev. Dr. Alsop announced that it had not seen its way to accede to the request of the Diocese of Springfield, that a portion of its territory should be erected into a missionary jurisdiction, and offered a resolution, which was adopted, that the Board of Missions recommend that the Board of Managers restore to Springfield the full amount of its former appropriation, \$2,000.

Tuesday, October 15th

The final meeting of the Board of Missions was called to order on the evening of October 15th, with less than a score of members present. Later arrivals increased the number to about seventy-five. Reports of committees being first in order, the committee to which had been referred the report of

the Society for Promoting Christianity Among the Jews called attention to the necessity for working among the 2,000,000 Jews resident in the United States, and pointed out that the chief success had been won in the education of the children and the quiet influence exerted on young people. The amount given for this work last year was \$7,532. The Board adopted a resolution commending the work of the Society.

Upon the recommendation of the committee having the matter under consideration, the Board also commended the work among the Assyrian Christians to the attention of Churchpeople.

The committee on the report of the Church Missions Publishing Company next claimed attention for this important work—a work, as the report said, much more important than most people have heretofore realized. The success of the Company in providing concise and inexpensive leaflets for missionary study was outlined, and the interesting fact brought out that during the year the Company had expended \$2,151, all of it for literature, there being no office expenses, writers and helpers of all kinds giving their services free. The committee recommended to the Board of Missions the adoption of resolutions: (1) Requesting every parish clergyman to appoint one woman to make it her special duty to bring the publications of the Church Missions Publishing Company, as well as those of the Board of Managers, to the knowledge of the people of the parish; and (2) requesting the Woman's Auxiliary to give renewed attention to the work of "instructing the clergy throughout the Church in this most interesting and efficient missionary instrumentality, the distribution of missionary literature."

The next hour and a half were devoted to addresses by the Bishops of Alaska, Haiti, Cape Palmas and Georgia, and by Archdeacon Russell, of St. Paul's School, Lawrenceville.

In presenting the report of the committee which had considered the annual report of the Commission for Work Among the Colored People, Bishop Nelson pointed to the many evidences of growth, and the desire to increase the amount of local self-support. As matters stand, the money appropriated for this work is not sufficient to permit of any advance. All is required to maintain what has already been undertaken, while, on the other hand, there is a steady demand for school-houses and parishes. In view of the urgency of the situation, the committee offered, and the Board of Managers adopted, resolutions: (1) Declaring that the work among the colored people is prosecuted to the satisfaction of the Board, so far as the means will allow; and (2) recommending that the Board of Managers should include in its annual budget \$25,000 for the building and equipment of a manual training school for the southeastern states. The work of the Commission was commended to the Church at large. The Bishop of Albany pronounced the benediction, and the Board adjourned to meet in Boston in 1904.

The Sunday-school Auxiliary

The Sunday-school Auxiliary naturally had a large part in the missionary features of the General Convention. Two missionary services for children were held, one in Trinity Church, San Francisco, on the evening of October 6th, and one on the following Sunday in St. Paul's Church, Oakland. The San Francisco speakers were the Bishops of California and South Dakota, the Rev. Dr. Duhring, and Mr. William R. Butler. In Oakland the Bishops of California and North Dakota, Dr. Duhring and Mr. Thomas spoke. Everywhere cordial acknowledgment was made of the admirable record of the Sunday-schools, as shown by their gifts during the last twenty-four years, and particularly by the offering of the Lent of 1901.

Notes from the Home Field

BISHOP BROOKE, of Oklahoma and Indian Territory, in looking back over eight years of work, points out that in 1893 there were but seventy-five communicants counted and cared for in his district. Now there are nearly a thousand. Churches and chapels have increased from two to twenty-eight; clergymen from three to sixteen. At least one useful Church institution has been established in All Saints' Hospital, South McAlester. The population of the jurisdiction is just short of 800,000, of whom about 72,000 are Indians.

THERE are many evidences of missionary progress in Iowa. It seems to be one of the most promising domestic fields in the Church. At Charles City, for instance, where no regular services have been held for twenty-two years, much progress has been made toward the establishment of a self-supporting parish. A church building has been rented from another body of Christians, a building lot is in hand and a building fund is gradually being accumulated. Easter, one year ago, there were thirteen communicants. Last Easter there were forty-nine. In the neighboring town of Nashua there had been no English services for eighteen years, although occasional services in German were given. During the year a church has been built and a Sunday-school organized. The clergyman in charge of the two congregations has baptized fifty-eight persons and presented fifty-one for confirmation.

THE other day one of Bishop Edsall's Indian deacons sent him a letter containing the following paragraph: "The people up Porcupine want call their mission St. Thomas Mission, Red Hail Camp, because we have one oldest man member of our Church, also they handed me 25 cents and they want me to send it to Mr. G. C. Thomas, 281 Fourth Avenue, New York, for Missionary, but I told them I have to write to Bishop about what to do with 25 cents." The Bishop explains that the Indians at Porcupine or Red Hail Camp have no chapel and only occasional services. They voluntarily offered the twenty-five

cents for missions. This means more to them than a much larger offering in most places. Some time ago the same people gave the Bishop \$30 toward the building of a chapel. The Indians have maintained their reputation for the laconic by dubbing the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America—including the Woman's Auxiliary—"The Missionary."

MISS BUTLER, the deaconess in charge of the Micadale Mission, near Waynesville, in the mountains of North Carolina, writes that its work has not been in any way interrupted by Mr. Wey's withdrawal from the field. The mission is now directly under Bishop Horner. It is true that no services were held for several months, but the Sunday-school has been maintained regularly, with an average attendance of fifty children, so that when, a few weeks ago, the Rev. Edward S. Stone became the missionary, he found old and young ready to take up the services where they had been interrupted. The day-school has had the usual enrolment of between fifty and sixty. This school work is of special interest and importance. It is done among the children of people who are permanent residents, rather than a floating population, such as surrounds most of the towns. People come to regard the day-school and Sunday-school as part of their life, and have supported them both loyally. The former has provided some industrial training in the way of house-keeping and kindred subjects for the girls, but nothing of this kind has yet been possible for the boys, although there are many who need and would profit by it. It is important that the boys should learn how to handle tools in order that they may build homes and earn money with which to add to home comforts. In North Carolina, as everywhere, the man who knows how to do something, and do it well, always has a chance. As Miss Butler says, "It is impossible for the present for various reasons to make our boys intellectually valuable, but they can certainly be made industrially valuable."



SOME OF THE INDIANS WHO CAME TO FARIBAULT FOR THE BURIAL OF BISHOP WHIPPLE

Indians at the Burial of Bishop Whipple

BY THE REV. C. C. CAMP

THE Indians present in Faribault at the burial of Bishop Whipple bore testimony to the noble missionary work he had done among them. About forty Sioux Indians were present from Birch Coulee and twenty-five Chippewas from White Earth reservation. Among the eight active pall-bearers, clergymen representing the different phases of the Bishop's work, were two full-blooded Indians, one of whom, a son of an Indian clergyman, is now serving as a deacon among his own people.

At the nine o'clock celebration of the Holy Communion, when the casket containing the last remains of the beloved Bishop was brought from the See House to the cathedral, a large number of the Indians received the Communion, and their reverent, earnest behavior and evident grief at the loss of a dear friend showed how much he was to them and how they revered his memory.

-At the burial service in the cathedral

the Sioux Indians sang in their own language the hymn "Asleep in Jesus," and at the close of this service, when Bishop Tuttle conducted a brief service in the cathedral yard for the hundreds who were unable to gain admittance, the Chippewas sang "Jesus, Lover of my soul." Thus the very men who, less than forty years ago, were hated and dreaded on account of the terrible massacres of 1862, were in person or through their descendants singing Christian hymns, and mourning the loss of one whom they called "Straight-Tongue," because he had never played them false.

Later in the day a number of them visited Mrs. Whipple and made short addresses, showing their sense of loss, and their love and respect for him who had always befriended and supported them, and dared to take their part in the face of angry and unreasoning opposition.

Years ago it was no uncommon sight to see many of the Indians who lived then in Faribault occupying seats in the



THE OUTDOOR SERVICE. ONLY A PORTION OF THE PEOPLE COULD FIND ROOM IN THE CATHEDRAL

cathedral and coming to the Holy Communion, and though they now live far away, they were glad to show by their presence their appreciation of the life of one whom they had learned to love because of his never-ceasing efforts on their behalf.

The aged Enmegahbowh voiced the

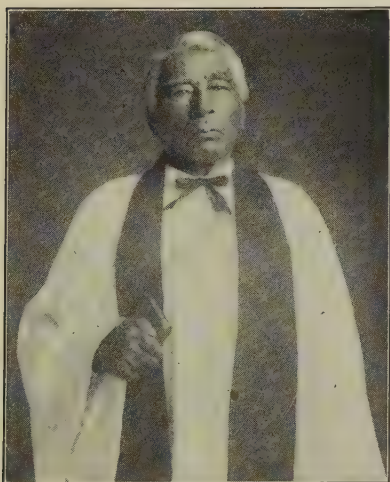
thoughts of all the Indians present when he spoke of the grievous loss they felt in the departure of such a friend.

Through the uplifting influence of such a grand and yet simple service, we may surely say that the missionary work of Bishop Whipple will be long continued among the red men of Minnesota. Those present at the burial in Faribault will make known to others at home the virtues and missionary zeal of him they loved, and many yet unborn will rise up and call him blessed.

The Great Warrior

BY THE REVEREND J. J. ENMEGAHBOWH

I WRITE the language of my sorrowful heart. I cannot say much at this time—my heart is too heavy. When I heard that our Bishop had died, I said, "No, this cannot be!" I did not think our Bishop could die. But in another hour a second messenger entered my house to assure me that the loved Bishop had died truly. I and my wife wept aloud in our lonely room, and then for hours spoke not to one another.



THE REV. J. J. ENMEGAHBOWH, ONE OF THE INDIAN CLERGY ORDAINED BY BISHOP WHIPPLE

The Indians began to come from all directions and to ask with startled faces what it meant. I said: "My friends, the best friend our people ever had in this world—the great warrior, the great Bishop, the great loving man—has fallen." The grief was terrible to see. They could not believe it. Some went away with bitter weeping; others stole to their homes stunned to silence.

I went to Faribault for the last time with my sorrowing people. I said to them: "This time we go to Faribault with feelings unlike any that we have ever had. Before we have gone with bounding step and happy hearts. We have known that we were to look on the face of our loving Bishop, the friend of our lives. It was our joy to see the face of the man who loved and sympathized with my people. Before we have been going to get inspiration, courage, counsel. We have gone away full of hope and courage, blessing our Bishop and with our hearts ready to go on as he had bidden us.

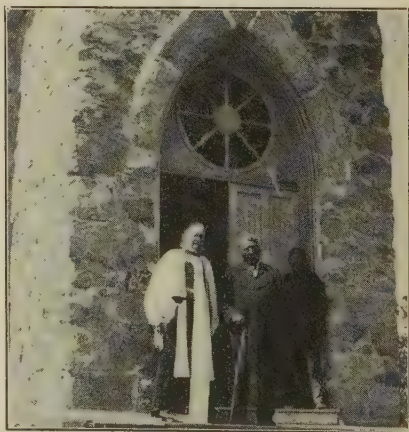
Our Bishop was all love. He preached always, from the beginning, LOVE! LOVE! "My children, love the Great Spirit; love one another; love all other tribes." His one great aim has been to unite us by close connection in Christian fellowship.

He is no more here to give us these lessons. His loving face is hidden from us. His voice is silenced. Silenced, did I say? Yes, and no. His voice shall sound, and be forever ringing in our ears. Yes, and it shall be ringing as long as his red children live, throughout the Indian country.

More than forty years ago, when I went with him through the forests, he carried his blanket, his robe-case and other things, and many times the Indians said, "We must not let him do this. He will kill himself. He cannot work in this way and live." But he would smile—oh, how we loved that smile—at every step he took and say, "O, this is nothing! This does not tire me!" And his voice filled us with hope and courage.

Our beloved Bishop has stood for over forty years and defended the defenceless. He has spoken and written for the rights of his red children, and that, when no man gave much thought to the forlorn outcast of the world. He alone the first Bishop who entered into the Chippewa heathen land. To-day throughout the Chippewa country tears are blinding the eyes, hearts are heavy-loaded with sorrow, and are looking upward crying, "My father! My father!" like Elisha of old when his friend was taken away from him. In a loud voice he cried, "My father! My father!" The double portion of Elijah's spirit was given him. May the double portion of our departed Bishop's love be given us! His has been a long battle for us. His Indian work has been blessed in the conversion of many. He has built churches and has ordained many Indian deacons who are doing their work faithfully. How truly can he say in the language of St. Paul, "I have fought a good fight, I have kept the faith."

But we, what are we to do? What courage can we take away? We are lost children. Our hearts are lead. I bid you farewell.



BISHOP WHIPPLE AND ENMEGAHBOWH AT THE DOOR OF THE CHURCH IN WHITE EARTH

Bishop Whipple and the English Missionary Societies

THE following communications received by the Presiding Bishop record the deep affection felt for the late Bishop of Minnesota by our friends of the Church in England and the high esteem in which he was everywhere held as a man who had worked faithfully and suffered much for the extension of Christ's Kingdom:

**Church Missionary Society,
Salisbury Square,
London, E. C.**

October 11th, 1901.

My Lord Bishop:

It was with profound regret that we, among the multitude of friends of the late Bishop of Minnesota in this country, heard of his removal. My committee desire me to forward you a copy of the resolution passed at their last meeting, and beg you to be good enough to convey it to the Bishops of your Church in such way as may be most convenient.

With earnest prayers for the blessing of Almighty God upon all the great and good work undertaken by the American Church for the extension of the Redeemer's Kingdom,

I am,

Yours very faithfully,

(Signed) H. E. Fox,
Hon. Sec. C.M.S.

The Presiding Bishop of the Protestant Episcopal Church of the United States.

**Church Missionary Society,
Salisbury Square,
London, E. C.**

Extract from Minutes of Committee October 8th, 1901

The committee have received with much sorrow the tidings of the death of Dr. Whipple, the Right Reverend Bishop of Minnesota. Called to his rest in a ripe old age, he has left not only to his own

but to all Churches the gracious memory of a ministry apostolic in its saintly zeal.

The committee recall with special thankfulness the deep impression made by his missionary fervour at the time of the late Lambeth Conference in 1897, and also his welcome presence at their invitation on the occasion of the celebration of the Society's Centenary and the memorable address which he delivered as a representative of the Protestant Episcopal Church of the United States.

The committee respectfully tender this expression of their earnest sympathy with the American Church, and pray that there may never be wanting a generation of holy men to serve in the Sacred Ministry such as their honoured brother who has entered into his Blessed Rest and whose works do follow him.

**Society for the Propagation of the
Gospel in Foreign Parts**

19 Delabay Street, Westminster, S.W.

October 19th, 1901.

My Lord Bishop:

At its first meeting after the decease of the Right Reverend H. B. Whipple, D.D., Bishop of Minnesota, the Society for the Propagation of the Gospel in Foreign Parts directed me to express to you, as Presiding Bishop, its sympathy with the Church of the United States in its loss, its appreciation of the missionary achievements of Bishop Whipple, its admiration of his labours, and its grateful recollections of the way in which he manifested his regard for the Society. May I ask you kindly to accept this expression of the Society's feelings?

I am,

My Lord Bishop,

Yours very faithfully,
(Signed) E. P. SKETCHLEY,

Acting Secretary.

The Right Reverend the Lord Bishop of Rhode Island.



ST. PAUL'S SCHOOL, BEAUFORT

A North Carolina Mission School

BY THE REVEREND THOMAS P. NOE

BEAUFORT, N. C., is a seaport town, beautifully situated on a large bay which empties into the Atlantic Ocean. Perhaps you could get its location better if I say that Cape Lookout is twelve miles distant, to the east. The old name of the town, says tradition, was Fishtown and in this name is contained its history; for fishing, in its various forms, is still the chief industry. Nature has blessed us, but, as so often happens, her blessings have been almost a curse. The average boy grows up to youth feeling that nature has provided for his future; and so does not realize the need of preparation for life. At twelve or fifteen, with no qualification and with no outfit but an old suit of clothes, he is ready to enter upon the serious business of life and become—a fisherman. This epitomizes the history of generations. For this reason educational advantages have been of but little value until lately; and even now it is often necessary to

create a sense of need, before we can supply the children with knowledge that shall broaden the mind and expand the soul. It is not surprising, then, in view of this state of things and the general lack of educational facilities, that a great many of our people, not a few of them just entering manhood, are unable to read or write.

The almost inevitable outcome of this ignorance and isolation is narrowness and prejudice; and this has been enhanced, perhaps, by a very strong sectarian spirit. Having no real reason for the hope that is in them, many of the people are at the mercy of emotionalism in its various forms, and are easily carried away by every wind of strange doctrine, as was recently shown by the "sanctification" movement that was so rife in this section. This gives in merest outline a picture of our field.

St. Paul's School is very largely the work of Mrs. N. P. Geoffroy. She began some years ago, when but a school-girl



MRS. GEOFFROY
MISS MANSON

MR. NOE
MISS NOE

THE FIRST SCHOOL STAFF

herself, to gather a Sunday-school class from the families of the fishermen. I was in her first class, and in time joined my father, to labor in the water. Mrs. Geoffroy, who had been deeply interested in me, gained my father's consent to educate me for the ministry. Through her influence I began studying with my rector, then went to Trinity School, Chocowinity, and thence to Sewanee, where I completed my academic and theological education. When my preparation was finished Bishop Watson sent me back to Beaufort, to take up the work among my own people and in my own home.

I came here from Sewanee in the summer of 1899, and almost immediately organized St. Paul's

School. Yet this school was not new, for it was the legitimate outcome of a private school taught by Miss E. D. Manson, and supported in part by scholarships secured by Mrs. Geoffroy, for the education of needy children. Thus St. Paul's School was organized September 11th, 1899. Miss Manson and my sister aided me in the teaching, while Mrs. Geoffroy sought funds for the maintenance of the school. We began in a hired house with about thirty children, and before the year closed the number had increased to eighty, so we felt the school was filling a want.

It became evident that our rented building was insufficient; and efforts were made by Mrs. Geoffroy to secure funds for a school-house. A generous response was given, and in the next July we were enabled to begin building. The work was growing, and so our plan had to be enlarged before the building was begun. The wisdom of this act seemed vindicated by the attendance last year of over 200, the largest school ever known in Beaufort, so far as I can ascertain.

The growing nature of the work is indicated by the playful questions of our venerable Bishop, at his last visitation. When he first reached the town he asked about the "College." After he had been told more about it and had gone through the building, he spoke of the



THE LAST YEAR'S STAFF

"University." The building is of North Carolina pine and, finished, cost about \$4,000, \$1,000 of which is still unpaid. We feel that it is a wonderfully cheap building, for it has nine large rooms, besides cloak-rooms, wood-closets, etc., and will accommodate nearly 400 children. It is situated on a splendid lot adjoining the church, on the best street in town.

During the past year we had a fully-equipped preparatory course. Our certificate admits to the State University without examination. There

manual training. As yet, however, we have not the equipment necessary for these branches.

The school has already had a marked influence on the lives of many in the community. The children go home full of what has been taught, and so the lessons spread and really leaven the homes of a great many. As an illustration of this, the experience of a little child from the kindergarten is not without interest: The teacher had been telling the class of the happy family and the loving home. When the child went home and found



"THE BOYS HAVE THEIR BALL TEAM"

were five regular teachers besides myself, and this year we have had to increase the number by the addition of a primary teacher and a music teacher. Besides the academic course, we have a kindergarten training-school for teachers, supported largely by a friend; and in this course we had three students last year. The course of study for the school covers twelve years, including the kindergarten, which prepares for the primary; and the course is modelled largely on the work done by the Washington city schools. We want to give instruction this year in sewing, cooking and

her mother cross, as usual, she said: "I like to go to the kindergarten and hear my teacher tell of the happy family and the loving mother; but God never gave me one." The mother overheard her and said afterward that she felt the rebuke very keenly and resolved to show the child a more loving mother.

Our school life is perfectly normal and healthy. We have our work and our play, and we try to enter heartily into each. Every morning the school meets at 8:45 in the assembly room for roll-call and prayers; and again at noon for the mission prayers. In this way we

try to keep our life true, and our ideals pure and spiritual. The boys have their ball team, and this year played some very good games. But perhaps the feature that tells most directly on the community is the literary society. This meets every Friday night in the school hall, after service in the church. Incidentally, the society brings a great many "outsiders" to the services and thus spreads a knowledge of the Church; while the people are allowed to visit the society and thus get in touch with the work. By this means we have gained a strong influence, and have greatly advanced the school. This year there is every reason to expect a much larger attendance, and in time we hope to be entirely self-supporting. For the present the school is supported partly by local patronage, but especially by scholarships which are maintained by our friends. Ten dollars provides a scholarship for one year.

Already we are getting the patronage of the best people in the town, for St. Paul's is acknowledged by all to be the best school they have ever had here. I believe that this school is destined to

accomplish great things for the Church and for the people of the town. We are laying our foundations broad and deep, and already we have reaped abundant reward and full encouragement.

The school chapter of the Brotherhood of St. Andrew has caught the missionary spirit, and the boys walk ten miles on Sunday to conduct a mission Sunday-school which they established in the country. I am sure that we shall send forth from this school many future clergymen. Even now we have some prospective candidates of promise.

One other feature of the work is the library. It is small yet, but we are trying to make it helpful, and all the more so, because there is no public library in the community.

The success of the school, as I said at the beginning, is in large part Mrs. Geoffroy's. It is really the work of her life; full of self-denial and deep consecration. If I have mentioned myself conspicuously, it is because I feel that I, too, am but a part of her effort and an earnest of what it will do for Christ and His Church.



THE SCHOOL BUILDING

The Literature of Missions

A Pioneer in Japan

FORTY-TWO years ago Dr. Verbeck went from this country to Japan as one of the pioneer missionaries. When he landed in Nagasaki, in 1859, he found that but two others had preceded him, the Rev. John Liggins and the Rev. C. M. Williams (afterwards, from 1866-1877, Bishop of China and Japan, and, from 1877 to 1889, Bishop of Yedo (Japan) and now, 1901, residing in Kyoto as a missionary of the Church). Dr. Verbeck was then in the vigor of his youth, having been born in Zeist, Holland, on January 23d, 1830. For thirty-nine years he labored for the cause of Christ and died in his armor March 10th, 1898. How his early training in Holland and in the United States, from 1852 to 1859, fitted him so wonderfully for the work to which he was called, is well told in the book under review,* as well as the way in which he met the various difficulties and problems of a pioneer as they present themselves.

When it is remembered that Christianity had been for centuries prohibited, interdicted by Japanese laws, the state of mind of the natives toward its teachers may be faintly imagined. It required the greatest degree of tact on the part of those early missionaries in their daily intercourse with them to avoid giving the least offence, lest it should lead to their expulsion or even worse. That they all so bore themselves in their daily lives as to remove all fear and suspicion with which the natives naturally looked upon professors, and avowed teachers of the hated religion, speaks well for their wisdom. Through his knowledge of the Dutch language, the only foreign tongue besides the Chinese known to Japanese scholars of that day, Dr. Verbeck was soon brought into contact with the brightest and most progressive of these scholars, and through them began to

exert a widespread influence for good. His perfect candor and honesty in all his dealings with them won their confidence. He did not force Christianity upon them, but quietly awaited the day which he felt must surely come, when all legal restrictions and opposition to Christianity should be removed by proper authority, in the meantime taking every opportunity to convince them by his daily life among them that the religion they hated and feared was not the religion he professed, though both were called Christian. The religion he came to teach under the auspices of the Dutch Reformed Church of America was the Gospel of Jesus Christ and Him crucified, had nothing whatever to do with temporal rule or political power, and in no way conflicted with their patriotism and loyalty to their Emperor. They were not to become the subjects of any other country or ruler by becoming Christians, but they were simply to join the universal brotherhood of man that recognizes the Risen Lord as King and Master, and who, while yielding all obedience to Him and His Laws, remain loyal citizens of their native lands.

At that time and for many years afterward the good doctor was considered an American citizen and it was not until about 1890 that it was discovered that he was really a "citizen of no country." He had desired to become a citizen of the United States, but various technical difficulties arising from his residence abroad, prevented. In 1891 he stated his case to the Japanese Foreign Office and appealed for some sort of recognition, saying that if it were legally possible for a foreigner to become a naturalized citizen of Japan he would not hesitate to ask to be made one—a comment in itself on the perfect confidence he, after so many years of intimate knowledge of the laws and the people, placed in them and a complete refutation of the distrust and fears of those foreigners, who, knowing them not so well, even opposed

* "Verbeck of Japan." By W. E. Griffis. F. H. Revell Co. New York. \$1.50.

the signing of the Revised Treaties recognizing the autonomy of Japan and her fitness to enter the comity of nations on an equal footing with the rest. His request was promptly granted by the Foreign Office and he and his family furnished with special passports giving them rights of residence and travel such as are enjoyed by native subjects of the Empire. The Minister of Foreign Affairs in forwarding the passports wrote: "You have resided in our Empire for several decades; the ways in which you have exerted yourself for the benefit of our Empire are by no means few and you have been always beloved and respected by our officials and people." It is more than strange that the officials of the United States failed to recognize his great worth and were not proud to claim him as one of our noblest citizens.

Of his connection in a more or less official way with various departments of the Government, and especially of his chief work in laying the foundations of the Imperial University and the educational system, Dr. Griffis writes minutely. The author disarms the criticism of those who had the good fortune to know the subject of his biography, by stating in his preface that he has "not wrought for them, but for those who knew him not," still it may be allowed one of the former to regret that the account does not call back to memory with sufficient vividness the chief characteristics of one he admired and respected so much. This may be due to a somewhat prolix dissertation, from time to time throughout the book, on Japanese politics without clearly indicating the connection Dr. Verbeck had therewith. In spite of this fault it must be repeated that the book should be read by all who would get an insight into the various fields of usefulness a missionary in Japan may find for all his powers.

To all those who are asking the question "Do missions pay?" this book furnishes a conclusive answer by showing what one man, quietly and humbly working for nearly thirty-nine years, was able to accomplish, not only for the spread of

Christ's Kingdom among men, but for the uplifting of a whole nation from the dark age of feudalism, seclusion and prejudice into the daylight of modern civilization, where it is making its influence felt, not only in respect of affairs Asiatic, but in the affairs of the world.

J. MC.D. GARDNER

Notes

NEAR a famous Japanese shrine, where many years ago human sacrifices were offered, a monument has been erected by the Government to the soldiers who died in the war with China. The inscription on the monument says that the Japanese victory was won by the help of the eight million gods whom the people worship. The contrast between such a conception as this and the message of the missionary who recently preached to an attentive though small congregation just outside the gate of this shrine, concerning the one God, is striking. Three or four hundred years ago such human sacrifices were offered in several places in Japan. The victims were generally young women who were selected by lot, and, instead of being killed at once, they were shut up in boxes and left to die or be killed by wild beasts in some lonely place. The annual festival at which such sacrifices were made is still kept at this particular shrine, but instead of a living maiden a straw figure is offered.

¶

THE English and American residents of Tokyo, together with a large number of the native Christians, and some of the leading Japanese officials, joined in a service in memory of President McKinley in Holy Trinity Cathedral, Tokyo, September 26th. In the absence of Bishop McKim in the United States, the Right Rev. Dr. Awdry, the English Bishop of South Tokyo, presided. Similar services were held in Shanghai and Hankow.

Announcements

Concerning the Missionaries

Alaska

THE REV. JULES L. PREVOST, who left Brooklyn on August 4th, arrived at Tanana on the 28th of that month.

MISS BERTHA W. SABINE, after seven years' continuous service in the Alaska Mission, left Anvik by the steamer *Powers* on August 21st, and arrived at her home in Germantown, Pa., on September 30th.

MISS ANNIE C. FARTHING and Miss Margaret E. Leighton, who sailed from Seattle by the steamer *Roanoke* on July 19th for St. Michael, arrived at Anvik, by the river steamer, on August 15th.

The Philippines

THE Rev. and Mrs. Walter C. Clapp and the Rev. and Mrs. John A. Staunton, Jr., who left New York September 17th, sailed from San Francisco for Manila, by way of Hong Kong, by the steamer *America Maru* on October 23d.

Cape Palmas

MISS AGNES P. MAHONY, who sailed from Liverpool by the steamer *Benham* on August 17th, after re-embarking at Sierra Leone on the steamer *Niger*, arrived at Cape Mount on September 11th.

Shanghai

THE REV. D. T. HUNTINGTON, after a year's leave of absence in this country, with his aunt, Miss M. C. Huntington, left Hartford on September 25th and sailed from San Francisco for Shanghai on the steamer *Coptic* on October 15th.

MISS LILLIS CRUMMER, returning to her work in the China Mission and Miss Gertrude Carter going out for the first time, after a sojourn in Kyoto, Japan, arrived at Shanghai on August 20th.

Tokyo

BISHOP and Mrs. McKim, after attending the sessions of the General Conven-

tion, sailed from San Francisco for Yokohama by the steamer *America Maru* on October 23d.

Kyoto

THE Right Rev. Dr. Partridge, *en route* to the General Convention, sailed from Kobe by the steamer *Empress of Japan* on September 6th; reaching Vancouver on the 18th, and arriving at San Francisco on the 22d. The Bishop expected to return by the steamer *America Maru* on October 23d, but has been detained in San Francisco by slight illness.

THE Rev. A. D. Gring, who sailed from Vancouver by the steamer *Empress of China* on September 9th, arrived at Yokohama on the 23d of that month.

THE Rev. James J. Chapman and Miss Ellen Ritchie Scott were married in Christ Church, Gordonsville, Va., on September 26th. They left New York on the 30th; arrived at San Francisco on October 11th, and sailed by the *America Maru* on October 23d.

THE Rev. Charles S. Reifsnider, under appointment for Japan, was ordained to the priesthood on July 21st, left his home, Tiffin, O., October 8th, and sailed by the *America Maru* on the 23d.

DR. HENRY LANING, returning to his work in Osaka, after a few months' vacation, left Gambier, O., on September 19th, and after attending the sessions of the General Convention, sailed from San Francisco by the steamer *Coptic* on October 15th.

MRS. T. S. TYNG and four children left Cambridge, Mass., *en route* to Osaka, on September 30th, and sailed from New York for London by the steamer *Mesaba* on October 5th; arriving in that city on the 15th. They sailed from Southampton by the North German Lloyd steamer on the 21st, for Kobe,

MISS GEORGIANA SUTHON left New York October 5th and sailed from San Francisco by the *America Maru* on the 23d.

Mexico

THE REV. HENRY FORRESTER, with his daughter, left the City of Mexico on the 21st of October, *en route* to New York for a short vacation.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers who will be in the East after November 1st, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name:

Africa:	Miss Lulu Higgins.
Alaska:	The Right Rev. P. T. Rowe, D.D. The Rev. John W. Chapman.
Arizona:	Miss Azpell, Navajo Indian Mission.
Brazil:	The Right Rev. Lucien Lee Kinsolving, D.D.
China:	The Right Rev. Frederick R. Graves, D.D.
Japan:	Miss Bull. The Rev. Chas. H. Evans. Mr. James McD. Gardiner, West Anderson Street, Hackensack, New Jersey.
Spokane:	The Rev. Hamilton M. Bartlett. The Rev. Andreas Bard, of St. Paul's School, Walla Walla.
Work Among the Negroes:	The Rev. W. H. Marshall, of Galveston, 132 West 32d Street, New York.

Missionary Pictures

THE Publication Department has just issued some excellent posters containing illustrations from half tone plates that have appeared during the last few years in THE SPIRIT OF MISSIONS. One edition is printed on heavy plate paper and is suitable for framing, or for hanging upon the walls of Sunday-school rooms, guild rooms, and parish houses. Another edition, on thinner paper, has been prepared for the making of missionary scrapbooks. The posters are 22 by 28 inches, and contain from ten to twenty pictures showing native life and missionary work. Here are the titles:

1. Cape Palmas, Liberia, Africa.
2. Cuttington, Liberia, Africa.
3. The Bishops and Other Workers of the Japan Mission.
4. Kyoto and Osaka, Japan.
5. Glimpses of the China Mission.
6. St. John's College, Shanghai.
7. Boone School, Wuchang.
8. Training Schools for Bible Women in China and Japan.
9. Branches of the Woman's Auxiliary in China, Japan, Africa, Alaska and among the Indians.

Any five of the foregoing may be ordered from the Corresponding Secretary, 281 Fourth Avenue, New York, at fifty cents for the set, or the entire nine for ninety cents.



EVERY member of the Woman's Auxiliary in the Diocese of New York is expected to attend the annual meeting of the diocesan branch in St. James's Church, Madison Avenue and Seventy-first Street, December 4th. Bishop Potter makes the address in the morning at eleven o'clock. This will be followed by the celebration of the Holy Communion. The session at two o'clock will be made memorable by addresses from Bishop Graves of Shanghai, Bishop Rowe of Alaska, Bishop Kinsolving of Brazil and probably Bishop Hare of South Dakota.

The Sanctuary of Missions

Meditation

HAVE we not all, amid earth's petty strife,
Some pure ideal of a noble life,
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near,
And just within our reach? It was—
and yet
We lost it in this daily jar and fret,
And now live idle in a vague regret.
But still our place is kept, and it will wait
Ready for us to fill it, soon or late;
No star is ever lost, we once have seen;
We always may be what we might have been!
Since Good—though only thought, has life and breath,
God's life—can always be redeemed from death;
And Evil, in its nature, is decay,
And any hour can blot it all away:
The hopes that lost in some far distance seem,
May be the truer Life—and this the dream.

—A Proctor.

Subjects of Daily Missionary Intercession

SUNDAY: FOR MISSIONS IN CHINA.
The outpouring of the Holy Spirit upon the Church throughout the world.
That she may teach and make disciples of all nations.
That all Christians may be made perfect in one.

MONDAY: FOR MISSIONS IN JAPAN.
For increase of missionary zeal.
For a larger supply of men and women fitted for missionary work.
For our colleges, seminaries, and deaconess schools at home.
For the Woman's Auxiliary, the Brotherhood of St. Andrew, and all other Church Societies.
For the extension of the Kingdom of God.

TUESDAY: FOR MISSIONS IN AFRICA.
For settlers in distant lands.
For isolated Christians.
For sailors, and all travelling by sea.

WEDNESDAY: FOR MISSIONS IN INDIA.
For native clergy and catechists.
For complete development of native Churches.
For colleges and schools abroad for training natives and others.

THURSDAY: FOR MISSIONS IN CUBA, PORTO RICO, THE PHILIPPINES, AND BRAZIL.
For our missionary bishops, priests, and deacons.
For other missionary workers, men and women.

FRIDAY: FOR MISSIONS AMONG THE NEGROES.
For Jews, Mohammedans, and unbelievers.
For unrepentant sinners.

SATURDAY: FOR MISSIONS AMONG THE INDIANS.
For adults newly baptized.
For catechumens preparing for Baptism.
For hearers drawn under Christian influences.
Commemoration of departed missionaries.

REMEMBER, O Lord, all who in heathen lands (especially . . .) are under instruction for Baptism and Confirmation; have mercy upon them and confirm them in the faith; remove all the remains of idolatry and superstition from their hearts, that, being devoted to Thy law, Thy precepts, Thy fear, Thy truths, and Thy commandments, they may grow to a firm knowledge of the word in which they have been instructed, and may be found worthy to be made an habitation of the Holy Ghost by the laver of regeneration for the remission of their sins; through Jesus Christ our Lord, Amen.



GRACE CHURCH, SAN FRANCISCO, WHERE THE UNITED OFFERING OF 1901 WAS MADE

Mary A. E. Twing,

Honorary Secretary of the Woman's Auxiliary

IN October, 1871, the Woman's Auxiliary to the Board of Missions was created by the Board, then meeting in Baltimore, the details of organization being left to the secretaries of the several departments. In the November following, Miss Mary Abbot Emery, of Dorchester, Mass., was called to a meeting of conference, and in that same month was appointed secretary of the new association, entering upon her duties in January, 1872. Upon her marriage, in 1876, Miss Emery resigned this position, but in those four years she had

laid the foundation principles of the Auxiliary so surely that they have never since been changed. She established it as a federation of co-ordinate diocesan branches, each authorized by and serving under the approval of its own bishop, and independent of the others as to organization and methods, but bound together in one body in purpose and effort, dependent as a whole upon the Board of Missions, a helper of it and of the bishops in their work. She was Secretary of the Auxiliary but four short years, and it was not until 1883 that she was made its

Honorary Secretary, but in the intervening years, and from that time to the end, she never failed to give it her voluntary service. Holding herself always in the background, but there ever ready with her wise and well-considered counsel, she rendered a constant help which many have failed to recognize.

She could see far to places to which we have not attained, but she was content to wait for the good things for which we were not ready. In the Society of the Royal Law, which some remember, she embodied the aspirations of her heart, and in the revival of the Order of Deaconesses, and in associations of Christian women banded together for any work for Christ, she saw the marshalling together of the members of that host through whose endeavor the Kingdom comes. So, beside the cross from Niobrara, that stood for her love for missions, was her medal of the Girls' Friendly Society, and the little book reviewing the history of all missions from apostolic times, prepared through the joint committee upon which her loyal love for the Church's King prompted rather than held her back from serving; all showing that everywhere and in everything she saw those things that work for the coming of the Kingdom.

As the thirtieth year of her association with the general missionary work of the Church was drawing to its close, Mrs. Twing came to San Francisco for its latest Triennial Meeting. She was with us at the service when our largest United Offering was given, when our

largest representation of branches was gathered; she shared in the joys and labors of the days, until the work that needed her was done. On Tuesday, October 8th, she returned from the Headquarters of the Auxiliary, tired and ill. On Thursday she was taken to St. Luke's Hospital, and there, on the afternoon of Monday, the 14th, she entered into her rest.

On Wednesday, the 16th, a great company of her friends gathered for the service in St. Luke's Church, San Francisco; and on Monday, the 21st, her body was laid to rest in Springfield, Mass., the place of her birth. Bishop Nichols, of California, and the Rev. Drs. Huntington and Grosvenor, of New York, officiated in St. Luke's, and the Rev. Mr. Brooks, Rector of Christ Church, Springfield, and the Rev. Dr. Lloyd, at the grave.

In the Woman's Auxiliary itself, in the reports bearing upon all phases of woman's work in the Church, which she prepared; in the four volumes of *Church Work* which she edited, and in the book in which she chronicled the missionary features of her travels, Mrs. Twing has left a legacy to the women of the Church.

In what spirit she left this inheritance and the service of her earthly life for that farther and more potent service to which she has been called, the daily deeds of her self-forgetting years bear witness. That good example is her best legacy to those her fellow-travellers who still are journeying by the same road to the same glad goal.

The Woman's Auxiliary in San Francisco

THE first call to a General Meeting of the Woman's Auxiliary resulted in the gathering of sixty-six women in the small chapel adjoining Calvary Church, New York, on the 14th of October, 1874. The Secretary of the Auxiliary presided, an

order of business was agreed upon; reports were presented and resolutions adopted, all being prefaced by the statement of the principle upon which the Auxiliary has always acted: that "no resolutions shall interfere with the rules and liberty of any individual society, but

shall be understood to be suggestive, and not binding in their character." Twenty-seven years have passed since then, and the last General Meeting, of October 3d, 1901, presents many points of striking contrast.

The meeting of 1874 recalls the time when every other General Convention was held in New York, and when the great triennial and annual gatherings of the Church never wandered farther than Ohio or Virginia. Now, General Convention and the Board of Missions and the Woman's Auxiliary have met

upon the Pacific coast, and with them have been the meetings of other associations, as the Brotherhood of St. Andrew, the Daughters of the King, the Girls' Friendly Society, the Church Association for the Advancement of the Inter-

ests of Labor, the Church Periodical Club, telling significantly of the many lines of diverse activity along which the Church life of to-day expands.

Twenty-seven years ago two hours of an afternoon sufficed for the interchange of interests and intelligence; now the absorbing claims of our common task occupy the whole time of Convention, centering in the Thanksgiving Service and the thronged General Meeting, but going out into a round of other meetings and the use of varied means to awaken and increase knowledge and enthusiasm.

Long before October opened, the California branch, with its committees, had begun their preparations, and when the 2d of October found us assembled in California, they were ready to greet us with a cordial and open hospitality. On that day, in the Palace Hotel, they served a bountiful luncheon to the diocesan officers—a luncheon not only bountiful but beautiful with its wealth of bloom, such as many of the guests had heard of, but had never seen before.

The officers' meeting followed, in another room of the hotel, where routine

business was transacted, reports were made, and two committees of reference—upon the Advisory Committees of the Auxiliary, and the object of the next United Offering—were appointed. But all this seemed preliminary to the



AFTER THE SERVICE AT GRACE CHURCH, OCTOBER 3d

following day when, at ten o'clock, Grace Church was filled with the representative membership of the whole Auxiliary, joining with the choir in the hymns, "O Sion, haste"; "O Spirit of the Living God"; "Holy Offerings"; "My God, and is Thy Table spread"; "For all Thy Saints"; listening to Bishop Nichols's words upon the text: "To offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons" (St. Luke ii. 24); uniting with glad and humble hearts in the thank-offering of means and self.

The Bishop of Tokyo, with the Rev. Dr. Lloyd, the Rev. Mr. Kimber and the Rev. Mr. Foute, rector of the parish, assisted the Bishop of California in this service, and 900 communicants pressed in orderly, continuous ranks up the aisle, to receive the crowning blessing of the day.

In the afternoon, at two o'clock, the Auxiliary reassembled, in the Alhambra. The California delegation had been requested to sit in the galleries. On the floor, standards had been raised beside the seats, similar to those used in the House of Deputies, and members from the different dioceses were expected to sit, each delegation under its own. Sixteen or seventeen hundred persons gathered in this auditorium, while the presiding officer, Mrs. Newlands, President of the California branch, the secretaries, the Bishop of California, the appointed

speakers, the wives of missionary bishops, and women missionaries from domestic and foreign fields, also a representative of the Woman's Auxiliary of the Church of England in Canada were upon the platform. As the roll was called, the delegates from the remote missions and from far eastern and southern dioceses were greeted with applause, which broke out again, only to be changed into the Doxology of thanksgiving, when Mr. Thomas, the Treasurer of the Board, appeared in the midst of the meeting, and announced the amount of the United Offering.

The hymns, "Jesus shall reign"; "Awake, my soul"; "Ye Christian heralds"; "Fling out the banner"; "Fight the good fight"; "Crown Him with many crowns," were sung with force and earnestness; Bishop Hare, the Auxiliary's early and constant friend, read the



HOW THE AUXILIARY MEETING IN THE ALHAMBRA THEATRE, OCTOBER 3D,
LOOKED FROM THE PLATFORM

The photograph was taken at the close of the session after some of the delegates had been obliged to leave

prayers, and he and Bishops Dudley and Partridge and Dr. Lloyd made the addresses. Mrs. Newlands gave the words of welcome, and Bishop Nichols pronounced the benediction.

How impossible, twenty-five years ago, would such a day and such scenes have been in that city of the Pacific; how natural and simple now! And as naturally followed all else pertaining to the Auxiliary during those Convention days. At the sessions of the Board of Missions many of its members were always present; but at other times there were their own interests and duties to fill the time.

The generosity of the Committee of Arrangements and the hospitality of the California branch had placed ample accommodations at our service, in a large double house. On one side of the hall rooms were open for the reception of members, for registering, information, for conference and talks, and for the afternoon tea which made all feel at home. The walls of these rooms and of the hall were hung with the historic exhibits brought from all over the land, and the United Offering cases and envelopes of 1895, 1898, and 1901.

On the other side of the hall and upstairs was the missionary exhibit, with a generous display of missionary literature. Miss Bull was often to be found in Japan, and Mr. Fair in Africa; Bishop Rowe would pay an occasional visit to Alaska, and Bishop Kinsolving to Brazil; Mr. and Mrs. Hunter were constant in attendance in the Colored court, while in the Indian, Miss Taylor's pupil from Pyramid Lake made lace; at one side, Mrs. Roberts and Miss Paddock presided over a stall of Girls' Friendly papers, and in the basement, officers of the Church Periodical Club displayed their leaflets and enlisted new workers.

The Auxiliary Rooms at Headquarters were a bee-hive of active work. They were opened with a pleasant reception on Saturday, the 5th; and, beginning with the following Tuesday, the mornings

were filled with informal conferences, conducted by different officers; noon prayers were read, generally by missionary bishops, who followed them by an address, and one or two, sometimes three, similar addresses were given in the afternoon.

Thus, on Tuesday, the 8th, Mrs. Brewer, of Montana, presided over the conference upon "Women Workers in the Mission Field, and What They Find to Do," in which Miss Huntington, just returning to Hankow, Miss Bull, of Kyoto, and Miss Taylor, of Sacramento, took part; the Bishop of Laramie read noon-day prayers and spoke upon woman's work in that missionary district; the Bishop of Cape Palmas spoke at three o'clock, and at four Mr. Wood told us "How to Use THE SPIRIT OF MISSIONS."

Other conferences were upon the "Training of Women Workers," conducted by Miss Coles, of Pennsylvania; the "Use of the Mite-Box," over which Mrs. Millspaugh, of Kansas, presided; "Junior Work," "Mission Study Classes," "Is the Work of the Auxiliary Better Conducted through the Parish Guild, or Independently of it?" "On Boxes," conducted in turn by Mrs. Burleson, of North Dakota, Miss Wade, of California, Mrs. Burt, of South Dakota, and Mrs. Lawver, of California.

The missionary bishops, together with the Bishops of Haiti and Brazil, were asked to address these informal meetings, as also the Bishop of Georgia to speak of the Colored work, the Rev. Dr. Powers to tell of the work in Cuba, and Mrs. Doane, of Albany, to describe her recent visit in Mexico. The room at these gatherings was generally more than full, and sometimes the folding doors into the next rooms were opened, that all those who came to listen might be accommodated. And apart from these meetings at Headquarters were others, held in the hotels—like the one at which Bishop Edsall gave an illustrated

talk upon North Dakota, and another, at which Bishop McVickar presided, and Bishops Graves, Kinsolving and Brewer spoke.

At all these meetings good which cannot be calculated, but which the future is sure to show, was done; but it was only at the adjourned meeting of officers, held in the Sunday-school room of St. Paul's Church on the afternoon of Monday, the 7th, that resolutions were adopted with regard to the Auxiliary as a whole.

This was a large and very representative assembly, in which was decided what request should be made to the Board of Missions with regard to the Advisory Committees of the Auxiliary; what should be set before the Auxiliary as the object of its next United Offering, and the action that should be taken with regard to the closer affiliation of the Church Periodical Club with the Woman's Auxiliary.

Many warm expressions of thanks were

given to the Bishop of California, the California branch of the Auxiliary and its committees, to the rector of Grace Church and the choir, to the rector of St. Paul's, and to all who had in any way added to the joy and comfort of this gathering. In the hope of the next General Convention meeting in Boston, Mrs. Thayer, President of the Massachusetts branch, gave a cordial invitation to that city; and Miss Stuart, looking still farther into the future, urged all to visit Virginia and help the old diocese keep its tricentenary, in 1907.

The work of this last meeting was so arduous, and the interest so great, that, called together at ten, it continued in unbroken session until nearly four, and adjourned only when its work was done.

At the three meetings, held on Wednesday, Thursday and Monday, the roll was called by dioceses, and it was found that, among them all, every diocese and missionary district of the Church, save one, was represented.

Notes

AT the triennial service in Grace Church Bishop Nichols read the names of those diocesan officers of the Auxiliary who had died in the course of the preceding triennium. These were: Miss Mary R. Holkins, of Connecticut; Miss Clara Watson, of Newark; Mrs. Mary A. Tschudi, of Pittsburgh; Mrs. F. J. Bancroft, of Colorado; Mrs. Harriet M. Tuttle, of Missouri; Mrs. J. B. Goodrich, of New Hampshire; Mrs. W. S. Short, of Oregon; Miss S. I. Lowndes, of South Carolina; Mrs. E. L. Wyman, of Vermont. And to these the bishop added the name of Miss Rebekah Parker, of Missouri, who, on the previous day only, had entered into rest.

AT the general meeting at the Alhambra on Thursday, October 3d, the representation, apart from Califor-

nia, was as follows: Alabama, seven; Alaska, two; Albany, seven; Arizona, two; Arkansas, one; Asheville, two; Boisé, three; Central New York, one; Central Pennsylvania, twelve; Colorado, three; Connecticut, thirteen; Dallas, five; Delaware, five; Duluth, one; East Carolina, nine; Easton, one; Florida, one; Georgia, four; Indiana, five; Iowa, fourteen; Kansas, three; Kentucky, seven; Laramie, one; Lexington, six; Long Island, six; Los Angeles, twenty-nine; Louisiana, six; Maine, six; Marquette, one; Maryland, fourteen; Massachusetts, twenty-one; Michigan, eleven; Michigan City, one; Milwaukee, three; Minnesota, seventeen; Mississippi, one; Missouri, four; Montana, five; Nebraska, three; Newark, four; New Hampshire, eight; New Jersey, ten; New Mexico, one; New York, ten; North Carolina, ten; North Dakota, nine; Ohio,

twelve; Oklahoma and Indian Territory, two; Olympia, thirteen; Oregon, nine; Pennsylvania, forty; Pittsburgh, thirteen; Quincy, four; Rhode Island, fourteen; Sacramento, five; Salt Lake, two; South Carolina, eleven; South Dakota, one; Southern Florida, three; Southern Ohio, seven; Southern Virginia, fifteen; Spokane, four; Springfield, two; Tennessee, eleven; Texas, five; Vermont, five; Virginia, twenty-three; Washington, eighteen; Western Michigan, two; Western New York, ten; Western Texas, two; West Missouri, three; West Virginia, four; Cape Palmas, one; Kyoto, one; Tokyo, five; the Philippines, two; Brazil, one; the Church of England in Canada, one.

AT the present date, October 30th, the full amount of the United Offering is \$105,647.95. This offering was placed in the care of the Board of Missions at their meeting in San Francisco, according to the terms of the resolution adopted in Washington in 1898.

Resolved: That the United Offering of the Woman's Auxiliary in 1901 be given to the Board of Missions, with the request that it be divided into equal parts; one part to be given to each of the Missionary Bishops who shall be in charge of domestic or foreign jurisdictions at the time, and one equal part to be given to the Commission for Work among the Colored People, to be used at their discretion; the offering in each case to be reckoned as a special, and in addition to the appropriations made by the Board of Missions.

Reports and Resolutions

Accepted and Adopted at the Adjourned Meeting of Officers of the Woman's Auxiliary, October 7th, 1901

On the Advisory Committees

“THE committee of five appointed by Miss Emery, to consider that part of her report referring to the abolition of the four Advisory Committees, after a full consultation with a large number of diocesan officers, and after careful consideration of the whole subject, offers the following resolution:

“*First*, that the Advisory Committee on Systematic Giving be discontinued, in view of the fact that, largely through its influence, the subject of systematic giving has been brought before the Auxiliary, and its aim accomplished.

“*Second*, that the Advisory Committee on the Junior Auxiliary be discontinued, as the work of that committee can be performed as well through the medium of the Church Missions Publishing Company, and the *Young Christian Soldier*.

“*Third*, that the Advisory Committee

on Missionary Study be discontinued, its work being now done, in large part, by the Church Missions Publishing Company, whose study schemes and other publications have already furnished material for its use.”

“*Fourth*, that the Advisory Committee on Missionary Workers be continued, in view of the value of its services to the Training Schools, the Woman's Auxiliary and the Board of Missions.

“LOULIE L. TAYLOR, *Southern Virginia*,
ANNIE L. SIOUSSAT, *Maryland*,
MARY COLES, *Pennsylvania*,
HARRIET M. MORRISON, *Duluth*,
SALLIE STUART, *Virginia*,”

Committee.

On the United Offering of 1904

“The committee appointed to consider the disposition of the next United Offering would respectfully report: That they have taken every possible opportunity to learn the views and wishes upon this matter, of the members of the Auxiliary from all parts of the country.

"A comparison of these views shows that the desire of the women to give the Triennial Offering of 1904 to woman's work is almost universal.

"There are certain considerations in favor of this disposition of the United Offering, which the committee would like to bring to the attention of this officers' meeting.

"To refer to what is now history: The April conference of officers of the Auxiliary, held at the Church Missions House in New York, asked the Board of Managers of the Board of Missions for an opinion as to the object of the united gift of 1904. In response to this inquiry, the Board passed a resolution that, 'if it meet the judgment of the members of the Woman's Auxiliary,' they would be pleased to have the offering of 1904 'designated one-half to general missions and one-half to women workers.'

"But, with the utmost loyalty to the Board of Missions, the women of the Auxiliary wish to exercise this right of an independent judgment, of which the resolution of the Board speaks. They feel that the woman's work, established during the past three years through the offering of 1898, ought to be supported, and that at least a portion of the United Offering of 1904 should be dedicated to this purpose. They desire, in addition, to do aggressive woman's work for missions. They also wish to help the sick and disabled women workers returning home from the missionary fields in which they have sacrificed their health.

"An examination of the tabulated gifts of the women to the Board of Missions shows that over \$65,000 were given to the work of the Board last year; and that, speaking in round numbers, \$190,000 have been given for that work in the last three years.

"But, much as this is, it is not enough. The General Secretary of the Board, the Rev. Dr. Lloyd, and the Secretary of the Woman's Auxiliary, Miss Emery, both feel that the women could well increase these gifts year by year, up to the

amount of \$100,000 a year. This would not be a difficult thing to do. An increase of only \$11,000 a year (and this would be an average of \$4.50 more for each present member of the Auxiliary) would bring our present \$65,000 in three years up to this point.

"So that the United Offering of 1904 would find the women giving also \$100,000 every year toward the general appropriations of the Board—their full share, all that has been asked of them.

"There has also been a marked change of view with regard to the offering, on the part of many of the bishops and the clergy, who say frankly that the women of the Auxiliary should have the use of the United Offering in their special work. And it is to be noted, in this connection, that the recommendations of this committee have the commendation of the General Secretary of the Board and of the Secretary of the Woman's Auxiliary."

In view of all these considerations, the Committee unanimously recommended a resolution which, with certain amendments, was finally adopted unanimously by the meeting as follows:

"That the United Offering of 1904 be given to the Board of Missions, for woman's work in the domestic and foreign fields, including the training, sending and support of women workers; this to be interpreted to include Brazil, Haiti, Cuba, and Mexico. It is also to be understood that this resolution includes the care of sick and disabled women workers.

"Should this recommendation meet with the approval of the Woman's Auxiliary, the committee believe that the United Offering of 1904 will be even larger than that of 1901.

"The committee also urge the women of the Auxiliary to express to the Board of Missions their resolve to strive to increase their gifts to the general appropriations of the Board until the sum of \$100,000 shall be contributed for this purpose each and every year.

"Having thus provided their share toward the daily tasks which the Board of

Missions has assumed, the women of the Auxiliary may go forward happily in the delightful task of gathering in their thank-offerings, by united methods, in a united spirit and in hope of a blessing as a united Auxiliary.

"All of which is respectfully submitted.

"EMILY E. NICHOLAS, *Western New York*,
SARAH C. NEILSON, *Pennsylvania*,
ALICE R. THAYER, *Massachusetts*,
MARY H. ROCHESTER, *Albany*,
ANNIE B. EISEN, *Los Angeles*,"

Committee.

On the Church Periodical Club

"*Resolved*: That a summary of the report of the Church Periodical Club be embodied in the annual report of the Woman's Auxiliary."

On Legislation

"WHEREAS, the triennial gatherings of the Woman's Auxiliary are the only ones in which there is a general representation and united action, therefore,

"*Resolved*: That the decision of all questions affecting the general affairs of the Auxiliary and its legislation be reserved for the triennial meetings."

Representation at Conferences

"*Resolved*: That any diocesan branch unrepresented by a diocesan officer at any triennial or annual conference may be represented by Auxiliary members—not exceeding five—from the diocesan branch to which they belong, as substitutes, who shall present to the General Secretary, in writing, their appointment by the diocesan officers for that representation, certified by their bishop."

The foregoing is an amendment to a resolution, adopted October, 1895.

Officers' Conferences at Triennial Meetings

"*Resolved*: That at the next Triennial Meeting, in 1904, more time be given to the Officers' Conference; that it be understood that at least the adjourned meeting be an all-day session with a recess after noonday, for luncheon."

Other Resolutions

Resolutions of sympathy with the family of Bishop Whipple, of good-will toward the Secretaries and thanks to our hosts in California were also passed, and it was

"*Resolved*: That the Bishop of California be requested to furnish the Woman's Auxiliary with his sermon preached before them on October 3d, for publication."

Message to the Auxiliary in Canada

In response to the greeting brought to the General Meeting by Miss Pater-son, representing the Woman's Auxiliary of the Church of England in Canada, the following letter was prepared by a committee appointed at the meeting:

"*To the Woman's Auxiliary in Canada*:"

"We, the women of the Woman's Auxiliary to the Board of Missions of the Church in the United States, gathered at our Triennial Meeting, in San Francisco, wish to acknowledge with many thanks the kindly greetings sent us by the Woman's Auxiliary in Canada, and to say how much gratification it gives us to have a member of your Auxiliary present with us. We do also appreciate the expressions of your sympathy in the loss of our beloved President (of these United States). The work of our Auxiliary and yours is certainly one, as the Church is one, and we would here send assurances of our warm and deep interest in what you are doing, with earnest good wishes for your increased usefulness.

"BERTHA O. NILES, *New Hampshire*,
SARAH L. LEONARD, *Ohio*,
FANNIE C. GRAY, *Southern Florida*,"

Committee.

Committee on Missionary Workers

ON nomination of the officers of the Woman's Auxiliary, the Board of Missions appointed on the Advisory Committee on Missionary Workers, Miss

Coles, Pennsylvania; Miss Stuart, Virginia; Mrs. Cox, Long Island; Miss McVickar, Rhode Island; Mrs. Baxter, Minnesota; Mrs. Hopkins, Chicago; Mrs. Lawver, California; Mrs. McKim, Tokyo.

October Third

WE hear from different parts of the country of services held on October 3d, in unison with the great service in San Francisco, and quote as follows from some of the letters received:

Missouri

A service of thanksgiving was held in the Cathedral Chapel, St. Louis, at the time the United Offering was being made in San Francisco. There was a Celebration of the Holy Communion and a very appropriate address was made.

Our hearts were very sad over the death of our vice-president, Miss Rebekah Parker, whose funeral we were to attend that afternoon. Filled as we were with mingled feelings of gratitude and praise for the three years' united effort and memories of our fallen president and vice-president who have finished their course so nobly and whom we miss so keenly, the service was most solemn and impressive.

As we make our offering, not only of our substance but of our loved ones, from the depths of our hearts we pray—

"Christ, present them! God, receive them!"

Asheville

I enclose draft for \$2, the amount of the offering at the Celebration of the Holy Communion yesterday morning. Please add it to the United Offering. Some of the women walked four and five miles yesterday to be at the Celebration, leaving their work in the fields.

Western Texas

I have had a Celebration of the Holy Communion, and I send the amount of the collection. It is small; my congregation is small, but it is the mite of the widow. My people are mostly in very moderate circumstances. I wish I could send much more, and I pray God that the noble work of the Woman's Auxiliary may be a great success.

Lexington

That was a pleasant call which brought to the parish house of Ascension Church, Frankfort, Ky., the faithful members of that branch of the Woman's Auxiliary. We were asked to unite in prayer and praise with the faithful assembled in Grace Church, San Francisco, to lay the Woman's Triennial Offering upon God's Altar, and to ask His blessing upon it. Our service was a simple one, conducted by Miss Harrison, our diocesan president, who was prevented by sickness from joining the greater assembly on the Pacific Coast. The responsive service given in the September SPIRIT OF MISSIONS, with a few additional Collects, was used; then came some fervent words from the president, urging to renewed consecration and efforts, followed by hymns. We did not know the amount of the offering, but it was of small moment compared with the lesson of united effort, and the feeling of oneness with the Church of God.

The November Conference

THE Officers' Conference for November will be held in the room of the Woman's Auxiliary, Church Missions House, New York, on Thursday, the 21st, at 11:30 A.M.

All things come of Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts in the Haitien Church, in Mexico,* and in Porto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from September 1st, to October 1st, 1901:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not add the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—\$51.37

Anniston—Grace, General..... 51 37

ALBANY—\$277.06

Amsterdam—St. Ann's, Foreign..... 4 39
Catskill Station—H. Livingston..... 10 00
Cohoes—St. John's..... 5 00
Essex—St. John's (of which S. S.,* \$5.45)
 General..... 23 92
Hudson—Christ Church..... 5 00
 W. H. Scoville, \$5, and Miss M. H. Seymour, \$5..... 10 00
Ilion—St. Augustine's, Sp. for the fund of the Galveston sufferers..... 9 18
Lake George (Caldwell)—St. James's, General..... 21 00
Mechanicville—St. Luke's, Foreign, \$25.53; General, \$13.80..... 39 33
Ogdensburg—St. John's, Wo. Aux.†..... 10 00
 Mrs. M. A. Hoard,† \$5, and Frank Chapman,† \$5..... 10 00
Schenectady—C. L. Prince, General..... 5 00
Sharon Springs—Trinity Church, General..... 4 24
Throy—Rev. E. W. Babcock..... 5 00
 Mr. and Mrs. J. I. Thompson..... 100 00
Ticonderoga—F. B. Richard..... 5 00
Whitehall—Trinity Church, General..... 10 00

CALIFORNIA—\$31.43

Oakland—Trinity Church, Sp. for Rev. H. S. Jefferys, Tokyo..... 10 90
 Miss Mary K. Robertson, General..... 5 00
San Francisco—Holy Innocents', Sp. for Rev. H. S. Jefferys, Tokyo..... 10 00
San Mateo—St. Matthew's S. S.* (additional), General..... 1 62
Santa Cruz—Calvary, Domestic, \$3.18; Foreign, 73 cts..... 3 91

CENTRAL NEW YORK—\$113.01

Elmira—Grace, Sp. for Bishop of Springfield, Colored work..... 21 01
Jacksonville—Mrs. L. Congdon..... 2 00
Owego—Mrs. E. M. A. Clark..... 25 00
Oxford—F. G. Clark..... 5 00
Rome—Mrs. B. J. Beach..... 5 00

Utica—Mrs. E. J. Wolcott..... 25 00
Watertown—Grace, General..... 10 00
Miscellaneous—Babies' Branch, Sp. for font for Trinity Chapel, Kyoto..... 20 00

CENTRAL PENNSYLVANIA—\$200.09

Bedford—St. James's S. S., China, \$1; Japan, \$1..... 2 00
Bellefonte—St. John's, General..... 42 28
Blue Ridge Summit—Transfiguration, Domestic and Foreign..... 6 15
 Miss Alice I. Gilman, General..... 10 00
Harrisburg—J. M. Lambertson, General..... 10 00
Hazleton—St. Peter's, General..... 10 00
Lancaster—"Two Friends," Domestic and Foreign..... 25 00
 Mrs. J. I. Hartman, \$5; A. G. Dickson, \$5..... 10 00
Leacock—Christ Church, General..... 1 64
Mauch Chunk (East)—St. John's, General..... 2 93
Nickel Mines—Grace S. S.,* General..... 2 96
Sayre—Church of the Redeemer, General..... 6 00
Scranton—St. Luke's, Colored..... 10 77
 Everett Warren, \$5; Miss E. B. Winton, \$20; H. W. Kingsbury, \$5; T. G. Wolf, \$5..... 35 00
Wilkes Barre—F. C. Johnson..... 5 00
Miscellaneous—"C," General..... 20 36

CHICAGO—\$153.94

Chicago—Ascension, Mrs. John de Koven, General..... 10 00
 St. James's, Wo. Aux., General, \$10; Girls' Friendly Society, Wo. Aux., for Miss Mason's salary, China, \$15..... 25 00
 St. Peter's, Sp. for Bishop Edsall's work, North Dakota..... 103 94
 Trinity Church, Wo. Aux., \$5, Dr. Horace M. Starkey, \$5, General..... 10 00
 Courtenay Barbert..... 5 00

COLORADO—\$20.00

Longmont—St. Stephen's, "H.," General..... 20 00

CONNECTICUT—\$1,498.18

Bethel—St. Thomas's, "R. A.," General, \$3; Sp. for Bishop Brooke, Oklahoma,

\$3; S. S.* General, \$37.....	33 00	KANSAS—\$7.73	
Bridgeport—Sarah C. Wardt.....	5 00	Fort Leavenworth—Miss L. Goodfellowt..	5 00
Chapinville—Miss Grace Scoville†.....	5 00	Lawrence—Trinity Church, General.....	2 73
Fairfield—Joanna H. Staples, General....	10 00		
Hartford—Christ Church†.....	110 00	KENTUCKY—\$7.70	
"D. C. S.," Domestic and Foreign.....	1,000 00	Louisville—Advent, "Three Members,"	
Meriden—St. Andrew's, Indian, \$12 25;		General.....	5 00
subscriber to THE SPIRIT OF MISSIONS,		All Saints' Chapel, General.....	2 70
General, \$10.....	22 25		
New Haven—St. Paul's, "J. W.," General,		LEXINGTON—\$25.00	
\$5; Miss Julia S. Kirk, Sp. for		Miscellaneous—Branch Wo. Aux., Sp. for	
Porto Rico, \$10.....	15 00	insurance dues of Rev. C. H. Evans,	
St. Thomas's, Sp. for Rev Mr. Van Bur-		Tokyo.....	25 00
ren's work, Porto Rico.....	20 00		
Trinity Church, Sp. for Rev. Mr. Van Bur-		LONG ISLAND—\$893.57	
ren's work, Porto Rico.....	9 54	Brooklyn—Grace, Wo. Aux., Sp. for St.	
Women's Church Missionary Society, Sp.		Paul's School, Lawrenceville, Southern	
for Dr. John B. Driggs, Point Hope,		Virginia.....	100 00
Alaska.....	50 00	St. Augustine's S. S.,* Sp. for Bishop	
Burton Mansfield†.....	5 00	Watson, for building school, Edenot,	
Northville—Miss L. Terrell†.....	5 00	East Carolina, \$5; Sp. for Bishop Kin-	
Norwalk—"E. W.," Domestic and For-		solving, for rebuilding St. Augustine's	
eign.....	2 00	Church, Galveston, Texas \$7.57.....	12 57
Southport—Trinity Church, Domestic,		(Fort Hamilton)—St. John's, "A Mem-	
\$64.13; Foreign, \$64.....	128 13	ber," Foreign.....	5 00
Stonington—Calvary, Sp. for Rev. A. M.		St. Luke's, General, \$200; Sp. for Bishop	
Sherman, for support of Chinese stu-		Weed, for Jacksonville work, Florida,	
dents, Shanghai, China.....	12 00	\$151.52; S. S.,† \$5.....	356 52
Suffield—Calvary, General.....	9 50	St. Luke's Chapel S. S.†.....	5 00
Waterbury—St. John's, Sp. for Porto Rico		St. Michael's, Sp. for Mexican Mission....	3 45
Trinity Church, Sp. for Porto Rico.....	8 63	"T.," General.....	20 00
Rev. Francis T. Russell, D.D., Sp. for		Miss A. L. Hart, General.....	10 00
Porto Rico.....	5 00	William G. Low†.....	50 00
Watertown—Christ Church S. S., General.		E. W. Beers, Domestic and Foreign.....	20 30
Windsor Locks—St. Paul's, General.....	1 50	"Anonymous," General.....	10 00
Miscellaneous—"J., Mrs. J. and Miss J.,"		"A Friend".....	1 00
General.....	13 00	Mrs. J. L. Slack†.....	5 00
DALLAS—\$76.98		Elmhurst (Newtown)—St. James's, Wo.	
Brownwood—St. John's, General.....	5 00	Aux., Widows and Orphans' Fund,	
Fort Worth—St. Andrew's S. S.,* General.		Foreign.....	15 00
Trinity Church, Juniors and Babies'		Flushing—Mrs. Alonzo Potter, General....	25 00
Brace', for "Ruth Cotton" scholar-		Far Rockaway—St. John's, General, \$5;	
ship, St. John's Mission, Cape Mount,		Domestic and Foreign, \$100.....	105 00
Africa.....	28 34	Garden City—Cathedral of the Incarna-	
		tion, Sp. for Mexico.....	20 02
EAST CAROLINA—\$18.94		Great Neck—Miss Ellen King, for "Alice	
Edenton—St. Paul's, Wo. Aux., General...	8 94	Rives" scholarship, St. Elizabeth's	
Faison—Mrs. M. E. Pass†.....	5 00	School, South Dakota.....	60 00
Swan Quarter—Rev. and Mrs. S. S. Bar-		Miss M. E. King†.....	5 00
bert.....	5 00	Huntington—St. John's, Miss M. P. Mul-	
		ligan, General.....	9 18
EASTON—\$8.90		Manhasset—Christ Church, General.....	5 85
Queen Anne Co. (Church Hill)—St. Luke's		Miscellaneous—"A Member," Wo. Aux.,	
S. S., General.....	3 00	Sp. for Bishop Gray, Southern Florida	50 00
Wicomico Co. (Salisbury)—St. Peter's,			
Junior Aux., Sp. for Bishop Hare,		LOS ANGELES—\$57.60	
South Dakota, \$2.50; Sp. for Rev. Mr.		Bear Valley—Mountain Resort, offering at	
Prevost's school, Tanana, Alaska, \$3.40	5 90	Service, General.....	20 20
		Los Angeles—St. Athanasius's S. S.,	
FLORIDA—\$1.00		Junior Aux., for Miss C. J. Neely's	
Jacksonville—St. John's, Raymond D.		work, Tokyo.....	2 40
Knight, General.....	1 00	Montecito—Mrs. H. Udet.....	5 00
		Santa Monica—St. Augustine by-the-Sea,	
FOND DU LAC—\$8.75		A. C. Towne, for support of a Bible	
Fond du Lac—Mrs. M. W. Roset.....	1 50	reader in China.....	30 00
Oconto—St. Mark's, Foreign.....	5 50		
Waupun—Trinity Church, General.....	1 75	LOUISIANA—\$7.60	
		Williamsport—St. Stephen's, Domestic	
GEORGIA—\$77.00		and Foreign.....	7 60
Atlanta—St. Philip's, Girls' Friendly So-			
cietv, Sp. for one month's support of a		MAINE—\$133.42	
child in Holy Trinity Orphanage, To-		Bar Harbor—Contents of Gwendolyn and	
kyo.....	2 00	Teddy Condon's Missionary-box, Gen-	
Savannah—John J. Nevitt, General.....	50 00	eral.....	2 57
Miscellaneous—Albany Archdeaconry, Wo.		Exeter—Holy Trinity Church, General....	5 00
Aux., for "John Watrus Beckwith's"		Gardner—Christ Church, General.....	20 00
scholarship, St. Mary's Hall, Shanghai,		R. H. Gardiner†.....	25 00
China.....	25 00	New Castle—St. Andrew's, Sp. for Navajo	
		Hospital, Fort Defiance, Arizona.....	5 00
INDIANA—\$2.75		Portland—St. Luke's S. S.,* General.....	50 85
Indianapolis—Grace Cathedral, General..	25	York Harbor—T. F. Cadwalader, General.	25 00
Shelbyville—Christ Church, General.....	1 50		
Terre Haute—St. Stephen's, General.....	1 00		
		MARQUETTE—\$76.66	
IOWA—\$28.01		Calumet—Christ Church, General.....	5 5
Clinton—St. John's S. S.,* General.....	15 38	Dallas—St. Luke's, General.....	4
Fairbank—St. Luke's S. S.,* Domestic....	3 63	Gladstone—Trinity Church S. S., General.	2 0
Oelwein—St. Mary's S. S.,* Domestic.....	9 00		

Acknowledgments

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<i>Hancock</i> —Rhoda L. Pearce, General.....	20 00	<i>St. John's</i> , General.....	10 00
<i>Houghton</i> —Trinity Church, Domestic, \$35.61; Foreign, \$9.25.....	44 86	George Swift.....	5 00
MARYLAND —\$262.54		<i>Flint</i> —Estate of James B. Walker, Gen- eral.....	5 00
<i>Baltimore</i> —Memorial, Foreign.....	10 00	<i>Lansing</i> —Caroline F. Grant, General.....	5 00
Mount Calvary, Domestic and Foreign, \$20.42; China, \$7.89.....	28 31	MILWAUKEE —\$75.06	
<i>St. Michael and All Angels'</i> , Miss M. E. Balch, General.....	10 00	<i>Delafield</i> —Miss Louisa Alden, Sp. for Mrs. McKim, Tokyo.....	10 00
<i>St. Paul's</i> , General.....	5 00	<i>Delavan</i> —Christ Church, Domestic, \$12.73; Foreign, \$18.46.....	31 19
Emma Knapp Foreign.....	50 00	<i>Lake Geneva</i> —Miss K. Boylest.....	5 00
(<i>Walbrook</i>)—Prince of Peace S. S., Sp. for Rev. A. D. Gring's school, Kyoto.....	10 00	<i>Oconomowoc</i> —Zion, Sp. for Bishop McKim, Tokyo, for Church building, Urawa.....	27 87
<i>Baltimore Co. (Towson)</i> —Trinity Church, General (of which S. S., \$78.43).....	129 61	<i>Wauwatosa</i> —Trinity Church, General.....	1 00
<i>Frederick Co.</i> —St Paul's Parish, Domes- tic and Foreign.....	8 34	MINNESOTA —\$31.47	
(<i>Frederick</i>)—Miss E. C. Vernon.....	5 00	<i>Cokato</i> —St. Slegfried's S. S., * General.....	5 00
<i>Howard Co. (Dorsey)</i> —Trinity Church, General.....	6 28	<i>Minneapolis</i> —Grace S. S., * General.....	2 84
MASSACHUSETTS —\$2,007.97		Transfiguration S. S., * General.....	10 00
<i>Beachmont</i> —St. Paul's, China.....	1 30	<i>St. Paul</i> —St. Clement's, "A Friend in memory of Dr. Langford," General.....	5 00
<i>Boston</i> —Advent, Domestic, \$10; Foreign, \$10.....	20 00	<i>St. Stephen's</i> , General.....	5 63
(<i>Dorchester</i>)—All Saints', "A Member," General.....	25 00	NEBRASKA —\$25.00	
(<i>Roxbury</i>)—St. John's, General, \$8.10; Do- mestic, 15 cts.; Foreign, \$3.30; S. S., for "Manton Eastburn" (In Memor- iam) scholarship, St. Paul's School, South Dakota, \$60.....	71 55	<i>Omaha</i> —Helen Howard, \$5; O. W. How- ard, \$5; Mrs. J. W. Howard, \$15.....	25 00
<i>St. Stephen's</i> , General.....	10 00	NEWARK —\$157.37	
Trinity Church, "A Member," General, \$100; Sp. for work in Mexico, \$100.....	200 00	<i>Hoboken</i> —C. A. Burhornt.....	10 00
"A Communicant," Foreign.....	5 00	<i>Jersey City Heights</i> —St. John's, Domestic. <i>Morristown</i> —Cornelia R. Little.....	16 37
Miss Adelia B. Munro, General.....	5 00	<i>Newark</i> —St. Barnabas's, Sp. for St. Paul's Industrial School, Lawrenceville, Southern Virginia.....	30 00
C. G. Saunders.....	5 00	Mrs. A. E. Wright.....	5 00
Mrs. E. W. Appleton.....	100 00	<i>Orange</i> —Mrs. Samuel Lord, General.....	50 00
"A Poor Churchwoman," General.....	1 00	(<i>East</i>)—"A Friend," General.....	1 00
<i>Brookline</i> —Church of Our Saviour, "Cash," General.....	25 00	<i>Summit</i> —Calvary, Mrs. L. M. Palmer, Gen- eral.....	5 00
<i>Cambridge</i> —Episcopal Theological School Chapel, Miss Irwin.....	10 00	J. L. Truslow, Edt.....	5 00
Miss A. E. Towert.....	5 00	<i>Tenafly</i> —Mrs. J. H. Browning.....	25 00
<i>Clinton</i> —Church of the Good Shepherd, Foreign.....	6 35	NEW HAMPSHIRE —\$100.57	
<i>Fall River</i> —Ascension, through Rev. E. W. Smith, Sp. for Porto Rico.....	10 00	<i>Claremont</i> —Trinity Church, Indian, \$1; Colored, \$2; General, \$33.26.....	36 26
<i>Greenfield</i> —St. James's, "Two Members," General.....	6 00	<i>Concord</i> —St. Paul's, General.....	20 70
<i>Lenox</i> —Mrs. R. T. Auchmuty, Sp. for Porto Rico.....	1,000 00	St. Paul's, "Thank-offering from a Mem- ber," General.....	5 00
Mrs. A. A. Bradford.....	10 00	<i>Keene</i> —St. James's, Domestic.....	12 20
<i>Lynn</i> —St. Stephen's, General, \$33.64; Sp. for Porto Rico, \$53.57.....	90 21	<i>Sandorville</i> —St. John the Baptist, Do- mestic and Foreign, \$18.91; General, \$9.50.....	26 41
<i>Newburyport</i> —St. Paul's, Sp. for Porto Rico.....	20 00	NEW JERSEY —\$209.45	
"Misses E., "Sp. for Porto Rico.....	100 00	<i>Beverly</i> —Mrs. E. W. Craiget.....	5 00
<i>Pittsfield</i> —St. Stephen's, Berkshire Dis- trict, Wo. Aux., Sp. for support of Frank Baldwin, in St. John's Orphan- age, Osaka, Kyoto.....	24 00	<i>Elberon</i> —Mrs. Wm. Fahnestock, General..	25 00
<i>Plymouth</i> —Christ Church, General.....	10 00	<i>Elizabeth</i> —St. John's, "A Member," Wo. Aux., General.....	20 00
<i>Salem</i> —"A Friend," General.....	10 00	<i>Fair Haven</i> —Chapel of the Holy Commu- nion S. S., * Sp. for Bishop of Quincy....	10 00
<i>Springfield</i> —Christ Church, General.....	16 08	<i>Moorestown</i> —Trinity Church S. S., for "Rev. H. Hasting Weld Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>Stockbridge</i> —St. Paul's, General.....	100 00	<i>Plainfield</i> —Grace, Foreign, \$55.65: "A Communicant," Sp. for Bishop Wells of Spokane and Olympia, \$10; "Guild," \$5; S. S., General, \$17.55.....	88 20
<i>Stoughton</i> —Miss Mary Talcott, General....	5 00	Holy Cross S. S., Foreign.....	11 75
<i>Van Duesenville</i> —Trinity Church, Domes- tic.....	5 18	<i>Sewaren</i> —St. John's, General.....	4 50
<i>Webster</i> —Ruth Slater, General.....	5 00	<i>Trenton</i> —Christ Church, General.....	15 00
<i>Worcester</i> —All Saints', General.....	30	Mrs. J. H. Stewart.....	5 00
St. John's, General.....	7 00	NEW YORK —\$2,321.20	
<i>Miscellaneous</i> —Dakota League, through Wo. Aux., Sp. for Domestic Contingent Fund.....	74 00	<i>Annandale</i> —Wo. Aux., \$7; Sp. for Miss Thackara's mission amongst the Na- vajo Indians, \$7.....	14 00
"A Member," Wo. Aux., Sp. toward ex- penses of Josiah Powliss of the Oneida Mission, Fond du Lac.....	25 00	L. B. Dean, General.....	4 00
MICHIGAN —\$50.53		<i>Croton Falls</i> —Miss Frances H. Close, Sp. for fund for Bishop Schereschewsky's house, Tokyo.....	5 00
<i>Bay City</i> —Trinity Church, "H. F. C.," through Wo. Aux., for Miss Bull's sal- ary, Tokyo, \$5; Sp. for Bishop Graves, China, \$10.....	15 00	<i>Middletown</i> —Mrs. C. L. Gatham.....	5 00
<i>Detroit</i> —Grace S. S., * General.....	7 53	<i>Newburg</i> —Church of the Good Shepherd, Girls' Friendly Soc.ety, for Miss Ma- son's salary, China, \$1.50; S. S., Gen-	
St. James's, Domestic.....	3 00		

eral, \$50.....	51 50	PENNSYLVANIA—\$1,685.22	
New Rochelle—Mrs. J. Milton Gottchins, General.....	25 00	Andalusia—Mrs C. R. King†.....	5 00
Trinity Church, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	20 00	Lower Merion (Bryn Mawr)—Church of the Redeemer, Foreign.....	100 00
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Holy Apostles, "A Member," Wo. Aux., Sp. for Christmas gifts, for China, \$5; Japan, \$5.....	10 00	Philadelphia—Epiphany Chapel S. S.* (additional), General.....	2 30
St. Augustine's Chapel, Missionary Guild, Domestic, \$43.63; Foreign, \$43.63.....	87 26	(Mt. Airy)—Grace, Domestic.....	49 22
St. George's S. S., Sp. for St. John's Church Jacksonville, Florida.....	15 00	Holy Apostles, George C. Thomas, Sp. for Bishop Hare, South Dakota, on account of the taking away of the government appropriations from his Indian schools, \$1,000; Babies' Branch* (additional), \$3.43.....	1,002 42
St. Mark's.....	5 00	Holy Trinity Church, "A Member," General.....	25 00
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Mrs. Walter Geer, General.....	25 00	Barnesboro—St. Thomas's, General.....	3 16
"Mrs. A. R."†.....	5 00	Brownsville—Christ Church, General.....	5 00
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Scarsdale—St. James-the-Less S. S., * General.....	24 94	Emporium—Josiah Howard†.....	100 00
Miscellaneous—Proceeds of an entertainment given at Fishkill, New York, on September 4th, with the aid of the neighboring parishes of St. Luke, St. Andrew and Zion, General.....	74 00	Franklin—Mrs. C. W. Mackey†.....	5 00
Dutchess Co. Fund, Wo. Aux., Sp. for Navajo Mission hospital, Fort Defiance, Arizona.....	25 00	Kittanning—St. Paul's, Domestic.....	7 25
St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$30; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for salary of rector, St. Cyprian's Church, St. Augustine, Florida, \$23.....	125 00	Leechburg—Holy Innocents', General.....	2 50
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OHIO—\$110.00		Galesboro—Grace, General.....	3 53
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		Marietta—S. L. Angle†.....	5 00
		Portsmouth—All Saints', Foreign.....	11 16
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		Accomac Co. (Accomac)—T. W. Blackstone†.....	5 00
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		Joint meeting of the churches of Norfolk and Portsmouth, held in St. Luke's Church, Norfolk, General.....	38 25
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<i>Burlington—Le Grand B. Cannon, \$25; Mrs. L. C. Clark, \$25, Sp. for Rev. W. C. Clapp's work in Manila.....</i>	50 00	<i>Charlestown—Zion S. S., Domestic.....</i>	20 00
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<i>Clarke Co. (Wickliffe)—Wickliffe Parish, Sp. for Rev. J. J. Chapman of Kanazawa, Kyoto.....</i>	5 07	<i>Sistersville—St. Paul's, General.....</i>	15 00
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<i>Henrico Co. (Richmond)—St. Paul's, General, \$5; S. S., Domestic and Foreign, \$36.25.....</i>	41 28	<i>Anvik—Christ Church Mission, Junior Aux., Sp. for St. Hilda's School, Wuchang, China.....</i>	25
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<i>Spokane</i> —All Saints' Cathedral S. S.* for "All Saints" scholarship, \$25, "Spokane" scholarship, \$25, both in St. John's Mission, Cape Mount, Africa....	50 00	Receipts for the month.....	\$38,535 49
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